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Nonagesimal of Protestant Missions  
in China.

It having been suggested that the present number of the RECORDER be made "commemorative and retrospective" of the Nonagesimal of Protestant Missions in China (see RECORDER, July, 1897, p. 344), letters were sent to several missionaries representing different parts of the country, all of whom had been over 40 years on the mission field, requesting them to send reminiscences of the early days of mission work in their respective fields with such other matters as they thought worthy of record. Some were unable to write, but furnished substitutes, and we wish to thank all for their hearty response to an unexpected request, which allowed them very little time to prepare their papers.—EDS. RECORDER.

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*Dr. McCartee's Reminiscences.*

WHATEVER honor there may attach to "the oldest living missionary," and I would be far from thinking lightly of it, I hardly think that I can lay claim to it. Professor Legge, of Oxford, in England, and our own Dr. Hepburn, now in the United States, are several years my seniors in age, and both of them were in China when I reached Hongkong. I am now midway between 77 and 78 years of age, and reached Hongkong on February 19th, 1844. The remarks made by me on the fiftieth anniversary of my arrival on the mission field, contain almost everything that could be said in such a paper, as I suppose would not be too long for the article proposed. I think that possibly an account of the leadings of God's providence, which resulted in my becoming a medical missionary to China, may furnish material such as you would like to have for the September RECORDER.

My mother's father, Dr. Bethune, a merchant in New York city, was one of a comparatively small number of Christians of

different denominations who in A.D. 1796 joined to form in that city a missionary society for sending the Gospel to the Indians and the settlers upon the frontiers, and who in 1798 formed the first missionary concert of prayer for missions. Divie Bethune's house was always the home of the first Protestant missionaries from Great Britain to India and China, whom at that time the Hon. E. India Company would not allow to be sent out in their ships.\* Mr. Bethune was a Foreign Director of the London Missionary Society, and, in connection with his friend, Mr. Ralston, of Philadelphia, was a liberal and hearty supporter of the Serampore (Baptist) mission during their trying times, about A.D. 1818. A life-sized oil portrait of Wm. Ward, by Jarvis, of New York, hung over the mantel of Divie Bethune's parlor, and a large engraving of Capt. Wilson of the ship *Duff*, and the missionaries, her passengers, receiving a cession of land from the King of Tahiti and his chiefs, given to my grandfather as one of the Foreign Directors of the London Missionary Society, hung over the mantel in the back parlor, and both of these were hanging there when I bade good bye to my grandmother on October 6th, 1843, to go on board Messrs. Talbot, Olyphant & Co.'s ship *Huntress* for China.

Missionary periodicals and memoirs formed the principal part of our Sunday reading, and the names of Hans Egede in Greenland, Vanderkemp in Africa, Henry Martyn, Christian Swartz, Carey, Marshman and Ward in India, Judson, Boardman and their wives, Harriet Newell and others were household words in those days. And yet, although by no means dissipated, but outwardly moral, always attending church regularly, and never allowing my mother and sisters to go unescorted to evening prayer meetings, I had read a good deal of polemical theology, and was familiar with Church History, yet I had no fixed views as to the truth or untruth of Christianity, and was strongly inclined to materialistic views, but never to atheism. It was the agony of mind, in view of probable death, of an intimate friend whom I was attending as his physician, and my endeavors to calm and encourage him by quoting passages of Scripture to him which produced such an effect upon myself as to lead me eventually to make a profession of my faith in Christ in the Presbyterian Church in Port Carbon, Schuylkill Co., Pennsylvania, in January, 1841.

When the Corresponding Secretary of our B. F. M. P. C. spoke to me and told me that I was wanted to be sent as a medical missionary to China the subject of missions was a familiar one, and the duty of every sincere Christian to respond to the call to go and work in the vineyard, had also often occurred to my mind, and I was not long in deciding, with the consent of my parents, to go to China. My

principal hesitation was as to my own fitness, spiritually, to go out as a missionary, and I asked the Secretary if he really thought that I was fit, spiritually speaking, to go or be sent, and he answered in the affirmative. I have never since doubted that I was *called*, for the call came, but I have often wished that I were better fitted spiritually, and if I have ever achieved any success I have felt that it has been God's strength made perfect in my weakness.

When Robert Morrison was a guest in my grandfather's house in New York my mother was a young girl. When I was about to bid her farewell for the last time she told me that when Dr. Morrison was at her father's she regretted so much that she was not old enough to go as a missionary to the heathen, "but now," said she, "you are going in my place." You know that among the heathen a mother will sometimes make a vow to burn incense and offer worship in every temple in the city, and a filial son will go and pay the vow and make the prostrations *in her place*. So then if I may be considered to have gone to China in my mother's place perhaps my term of service may antedate that of any other missionary now living, and I should feel honored to be so considered.

Very sincerely yours,

D. B. McCARTEE.

Concerning his wife Dr. McCartee writes as follows:—

Miss J. M. Knight never applied for appointment as a *female foreign* missionary; our Board had never made such an appointment. She was appointed by the Board when they heard that she was going to join her sister, Mrs. H. V. Rankin, at Ningpo. She was therefore the *first* single female foreign missionary appointed by our Board, and her appointment was in 1852.

The following extracts are taken from the "Remarks" referred to by Dr. McCartee:—

I can well recall the bright sunny day, the 19th of February, 1844, when the good ship *Huntress*, after a long but pleasant voyage of 146 days, dropped anchor in the harbor of Hongkong. English men-of-war and merchantmen, American clipper ships and clumsy Chinese junks formed a strange but interesting feature of the scene. It was the 2nd day of the Chinese New Year.

Hongkong, at that time, gave little promise of being, what it has since become, one of the best known and most important of Great Britain's foreign possessions; with its splendid land-locked harbor, its numerous handsome public buildings, the palatial establishments of its merchant princes, its beautiful botanic gardens and its well-built streets crowded with a bustling throng made up

of people of almost every nation and tribe under heaven, speaking discordant languages and dressed in almost every kind of garb.

The Rev. W. M. Lowrie, brother of the Secretary Emeritus of our B. F. M., was at Macao. Mr. Lowrie, like Dr. Hepburn, had been originally sent to Singapore, in endeavoring to reach which port his ship struck upon a shoal in the China Sea, and several of the crew perished. Mr. Lowrie and 20 others, crowded into one boat, after a very perilous experience in a violent storm, finally succeeded in reaching one of the Philippine Islands, from whence he reached Manila in a native boat, and thence again returned to Hongkong. There he heard that a printer with his wife was being sent out from New York, with a printing press and a font of movable metallic type; and that a medical missionary, with whom he was instructed to proceed to Niugpo and commence a new mission among the Chinese of that region, was to come by the same opportunity. When I reached China Mr. Lowrie was, as I have said at Macao awaiting our arrival; and was residing with S. Wells Williams, then a missionary printer, who was engaged in editing the *Chinese Repository* and in compiling his Tonic dictionary.

It having been found that the printer, Mr. Cole, being of course quite ignorant of the Chinese language, could not set up his press without the assistance of Mr. Lowrie it was determined that Mr. Lowrie should remain in Macao, and that the medical missionary should go alone to Ningpo. Accordingly I took passage in a Chinese "fast-boat" for Hongkong. It was just sunset when I started, and my last reminiscence of Macao is the mellow chiming of the bells of the San José College.

After some delay at Hongkong (owing to difficulty in finding a coasting schooner bound up the coast,) consoled, however, by the pleasant hospitality of my afterwards life-long friend, the Rev. S. R. Brown, I finally sailed in the American schooner *Eagle* on the 12th of June for the island of Chusan, which I reached in safety on the 19th.

The military magistrate of the island was Capt. Bamfield, of the Hon. E. I. Co.'s Service,\* a pious man, to whom I had a note of introduction. He received me very courteously and invited me to dinner, where I met a number of military officers, some of them pious men, and the harbor-master, a British master in the navy, who kindly chartered a small Chinese junk to take me to Ningpo, some 70 or 80 miles distant. I then called upon Miss Aldersey, a wealthy English lady, who had been laboring in Java, and was now living (with a young adopted child, Miss Leisk, afterwards the wife of Bishop Russel of Ningpo, and two Christian Indo-Chinese girls who had followed her from Batavia) in a Chinese family in the middle

\* Capt. Bamfield was afterwards killed at the battle of Chillianwalla in India.

of the cantonment. Miss Aldersey at once took me to see some patients in whom she was interested, and a few months afterwards came to Ningpo, where for 16 years she labored in harmony with our mission; conducting at her own expense a large boarding-school for Chinese girls.

The next morning, having got my trunks and boxes of books, clothes, medicines and instruments from the *Eagle*, I started for Ningpo, which I reached the same night; and the next morning, June 21st, I called upon H. B. M.'s Consul, Robert Thom, Esq., who kindly entertained me for a few days, until, with his assistance, I found a small house upon the north bank of the river and opposite to the city, in which I took up my residence and commenced what I thought would be my life work in China as a medical missionary among the Chinese. After a couple of months Miss Aldersey and her family came over to Ningpo; and a month or two later I was joined by the Rev. R. Q. Way and wife, of Liberty Co., Georgia. As soon as they had become a little settled I left them in the house I had been occupying and took up my quarters in a Taoist temple inside the city walls, where the monks rented me a couple of rooms and allowed me to open my hospital and dispensary.

Of Ningpo, its walls and moats, its comparatively wide and cleanly streets, its sombre dilapidated pagoda, its two bridges of boats, its numberless canals leading in every direction, thronged with passenger boats, and its richly fertile, but malarious, rice-fields, time would not permit me to speak; nor is it necessary, for the story has been told already more than once.

The next spring our mission at Ningpo was reinforced by the arrival of the Rev. W. M. Lowrie, who came over and lived with me in the temple, and the Rev. M. S. Culbertson and wife, who took up their abode on the north bank, while the Rev. A. W. Loomis and his wife went back to Chusan, where they labored until the retrocession to the Chinese government of Chusan by the British; after which they joined us at Ningpo. The next year, 1845, is memorable for the arrival of the French plenipotentiary Lagrené, who came with a corps of savants, and who had just negotiated at Canton with the Viceroy Ki-ying a treaty by which he had secured immunity and protection to subjects of His Chinese Imperial Majesty who professed the Roman Catholic faith. This was at once taken advantage of by the British and American Ministers upon the "Most highly favored nation" principle, and was the first real foothold gained for the missionary work in China.

The same years witnessed the removal of the printing press from Macao to Ningpo and the establishment of the boys' boarding-school under Mr. Way and of a regular service for the Chinese in

the chapel belonging to our mission upon the north bank. The boarding-school for girls was established the following year by Mrs. Cole, the wife of our printer. In 1847 Mr. Lowrie, who had gone to Shanghai as one of the delegates for the translation of the Bible into Chinese, was, while in a native junk returning to Ningpo upon mission business, waylaid by pirates, and by them thrown into the sea and drowned.

When our mission (American Presbyterian) was founded in Ningpo, save the score or more of converts at Hongkong, mostly from Singapore and Malacca, and an old evangelist named Ah-gong, who had been baptized by Dr. Milne, there were no Protestant Christians in China. Ah-poo, a native of Swatow, who had received some religious instruction in Siam from the Baptist missionaries there, and who had afterwards been faithfully taught by Mrs. Way, of whose infant son he was the "bearer," having given satisfactory evidence of conversion, was baptized by Mr. Way in the winter of 44-45. The first native of Ningpo, converted under and baptized by our mission, was a boy in our boys' boarding-school, who was baptized in 1846. Mr. Lowrie had the joy of witnessing the baptism of Yung Ko-kuing; but he was spared the pain and disappointment caused us by his defection and exclusion from the church for more than forty years; and of all those of our mission who knew Ko-kuing in those times only Mr. and Mrs. Way and myself survived to hear the joyful news that "the wandering sheep" had been brought back to the fold, and that Yun Ko-kuing had, after forty-three years of separation from the Christian church, given satisfactory evidence of sincere repentance and a consistent Christian walk and conversation, and had been received again into the communion of the church at Ningpo.

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The following extracts from a historical sketch of the Eastern China Mission (Baptist Missionary Union), written by Rev. J. R. Goddard, who was born on foreign missionary ground, and came to China as a child in 1849, is inserted here as a supplement to Dr. McCartee's Reminiscences, which deal chiefly with the work of the Presbyterian Mission.

March 13th, 1843, D. J. Macgowan, M.D., arrived at Macao, and a few days later joined the Baptist Mission in Hongkong. He very soon prepared to visit Foochow in company with Mr. Deane (who had previously made a tour of observation up the coast, visiting Amoy and Chusan, and spent some two months at the latter place) to establish a station there, "as it was the only one of the open ports which had not been selected by missionaries of other

denominations as a field of labor ;" but the sudden death of Mrs. Deane frustrated this plan. What led him to change his destination is not apparent, but leaving Hongkong, September 25th, he reached Chusan, October 11th, and after a few weeks proceeded to Ningpo. From there he wrote : " I came here on the 1st of November. Alone, a perfect stranger, and entirely ignorant of the dialect of the place, had it entered into my plans to employ an interpreter I could not have obtained one ; no person here can speak English. Entered the gates by night, and found lodgings in the house of a broker, with whom I remained an unwelcome guest for several days. My time was mainly occupied in fruitless efforts to get a dwelling. Finding the people were afraid of admitting me I began to despair, and would perhaps have been compelled to return to Chusan had not the Master whom we serve interposed by sending a merchant, who offered me a whole house in the business part of the city free of rent. This gentleman, having heard of my wish to establish a hospital in the city, immediately came and made this kind offer. It was gladly accepted, and in the course of a few days the Ningpo Medical Missionary Hospital was established." A few simple operations, which were successful, won for him the confidence and favour of the people, and he was soon overrun with applications for help. After about three months, in which time more than 1500 had been prescribed for, the hospital was closed, and the Doctor made a trip to Calcutta, where he was married to Miss Mary Ann O. Osborne, of London. He returned to Ningpo, April 25th, 1845.

Prior to Dr. Macgowan's arrival Rev. W. C. Milne, of the London Mission, spent seven months in Ningpo (December 7th, 1844), but does not appear to have contemplated any extended work here. During the Doctor's trip to Calcutta and subsequently representatives of the American Presbyterian Board (1844), the Church Missionary Society (1848) and the China Evangelization Society (Rev. J. Hudson Taylor, 1854), arrived and commenced missionary operations.

In 1847 there were 19 missionaries connected with the various missions, including wives and one single lady, Miss Aldersey. The first convert in connection with the Baptist Mission was baptized Nov. 21st, 1847.

From statistics given in a sermon at the dedication of the West Gate Baptist Chapel we learn that up to that date (Sep. 26th, 1852) 40 missionaries, male and female, had arrived in Ningpo ; of whom 22 were then on the field. Of native converts in all the missions there were 21 who had held fast their profession, 2 others having been suspended for misconduct. There were three boarding-schools in successful operation, one for boys and one for girls in the Presbyterian Mission, and one for girls in the care of Miss Aldersey.

*A Jubilee Review of Missionary Work in Shanghai.*

BY REV. DR. MUIRHEAD.

 FEW years ago a similar epoch was celebrated in relation to the opening of Shanghai as a treaty port. Many details were furnished as to the appearance of the place at first, and its history in the onward course of events. A different review is now called for, consisting of a survey of mission work in the neighbourhood during a similar period, in consideration of the time when the writer arrived in Shanghai, namely, on the 26th August, 1847, forming a like era in his missionary experiences and reminiscences of the past. It is with no idea of making these prominent, so far as he is concerned, that he has undertaken to write this article, but in answer to a special request he is glad to contribute to the pages of the CHINESE RECORDER on this occasion, in concert with various missionary brethren, so as to aid in making the present number of the Journal a memorial one, commemorative of the arrival of the Rev. Robert Morrison as the first Protestant missionary to China in the year 1807.

On these lines I propose to say a few words about the men who were our leaders in the first occupation of Shanghai, and who may well be called "Our Missionary Fathers;" then consider the place as our mission field, the work that has been done, with various incidents that have occurred in our past history, the present aspect of things, and our urgent needs and requirements for the future.

I. OUR MISSIONARY FATHERS.

We have no hesitation in singling out several names highly entitled to this designation, and first in the list we note the Rev. W. H. Medhurst, of the London Missionary Society. He was many years in Batavia in the same capacity, prior to his coming to Shanghai in 1843. Altogether he was a remarkable man, conversant with Chinese in various forms, as also with Dutch and Malay, while in other respects he was a scholar of high intelligence. As a preacher he occupied a foremost position among us, and was distinguished for his evangelistic efforts all-around, in which he set a noble example to his followers in the work. It is needless to refer to his well known literary labours, particularly the part he took in the revision of the sacred Scriptures in Chinese, now in current use throughout the country.

We record with high respect the name of Bishop Boone, of the American Episcopal Mission. He was also a number of years in

Batavia and in Amoy before he came hither, and established the mission which has done good service in a variety of ways. He was a man of eminent Christian character, high scholarly attainments, and well fitted for the honourable position he was called to fill. He specially devoted himself to educational work, which the mission has largely followed up, while he is warmly remembered by those who still remain in the field and were in association with him.

Another name that may be mentioned here is that of the Rev. E. C. Bridgman, of the American Board of Foreign Missions. Though he properly belonged to Canton, where he did useful service for many years, he removed to Shanghai to assist in the translation of the Delegates' Version of the New Testament, and remained here till the time of his death. He was constantly going in and out amongst us, and was the means of forming a mission in connection with his Board, which was afterwards transferred to the north. He was a most estimable man in character and disposition, and endeared himself to all who were intimately acquainted with him.

Finally, we cannot withhold the name of Dr. W. Lockhart, of the L. M. S. He arrived here on the day the port was opened, and soon began his medical work among the Chinese, which he continued for 20 years, and his name is familiar to the natives at the present day. He was the first medical missionary to China, and deserves to be held in high honour and respect.

In the wake of these "Missionary Fathers" of the work here, many have come and gone, who have all done good service in their day and have now entered on their reward. A few of their names may well be enrolled as our memorial of them—such as the Revs. Thomas McClatchie, Wm. Syle, R. Nelson, W. Milne, B. Southwell, R. Lowrie, A. Williamson, W. Aitchison, M. Yates, Dr. J. Henderson Mr. A. Wylie, Miss Fay, etc., etc.

## II. OUR MISSION FIELD.

Shanghai has long been an important place, both in a political and commercial point of view, from its being situated near the sea, and liable to visits and incursions from outside regions. It is also an avenue for trade with the interior, having an immense population and a most fertile country. At first sight the aspect of the place was by no means pleasing, and especially was this the case in what now constitutes the foreign settlements. We are not now called to describe what the place was in early days, but it can be imagined how it has grown to its present form in the onward course of years. As it is, we have a magnificent field of view in the whole order of things, of which the Chinese have largely taken advantage in the way of trade and domestic life, numbering at least 300,000, coming

from all parts of the empire. The city is what it has always been; thoroughly Chinese in all its arrangements, and showing no improvement in its general appearance or in its sanitary condition. Its population, including its various suburbs, is supposed to be about equal to that of the outside settlements. The country at large is a vast open plain, with a few hills intervening, easily accessible by land and water, having cities, towns, villages and hamlets in all directions.

Such was the aspect of the field in which we were called to operate, and there were all varieties of people to be met with,—scholars, farmers, labourers and merchants. Though hindered at first by consular authority from extending our travels to any great distance the restrictions were gradually broken through, so that they were in due time practically withdrawn.

In general, we were well received in the prosecution of our work. Though difficulties and perils were now and then met with, they were soon got over, and we were able to go forward to our hearts' content. We found the character of the people quiet and orderly, and in this respect they are distinguished from those of other places. They are peculiar as not accustomed to travel about in search of trade and adventure, and we find this applies to their natural character in regard to anything outside their usual line. It forms a chief impediment in the way of our missionary work. As wanting in enterprise and activity, in the spirit of inquiry and research beyond their ordinary pursuits, or even interest in the matter of their idolatries and superstitions, they show the same disposition with reference to Christianity, and they seem hard to move or impress by the most urgent appeals. At the same time they have the reputation of honesty, simplicity and truthfulness as compared with others of their countrymen, which may be the case, but we must not make too great an allowance for it.

It is a matter, however, not to be overlooked that Shanghai, in the foreign settlements particularly, has undergone a grievous change. While immensely improved in outward appearance, so as not indeed to be the same place in anywise, it has most sadly degenerated in a moral point of view. The increase and variety of population from all parts of the country, and largely of an inferior character, now give a distinctive aspect to it, and we are compelled to add that the encouragement afforded to vice and immorality is a standing disgrace and curse to the place. It is a state of things which would not be tolerated under native jurisdiction, but the utmost freedom is given under foreign control, so as to be the cause of untold mischief and moral ruin in the case of multitudes. It will readily be seen from this that we have a terrible evil to contend

against in our immediate neighbourhood, and that its influence extends far and wide, corresponding to the attraction of Shanghai all over the land in the way of business and pleasure. If we had occasion to lament the apathy and indifference of the native mind to our Christian message, we find that all the conservatism, prejudice and hate naturally borne in regard to it are intensified and augmented by this painful consideration, which we ourselves have the credit of introducing and maintaining.

### III. OUR MISSION WORK.

What is our distinctive aim? To give this people the knowledge of God in Jesus Christ, and this has been pursued by one and all of our various means and agencies in the course of the work. We are deeply conscious of the obstacles in our way, and which are best described in the language of the apostle writing on the same subject. They are here as in his own case and in a peculiar degree. We are called to meet them in a like manner, with the assurance of the same Divine aid and in the gracious realisation of it. Accordingly our main consideration has been the public preaching of the Gospel, and everything has been made subservient to it.

Chapel services have been constantly held. Daily work of this kind has been largely carried on in the city for the most part, and untold thousands have been thus brought within the hearing of the Word. From the first there has been a readiness to listen to the truth, whatever may have been the impelling motive, and after many years' labour and familiarity with the preaching in the case of the people, there is still ample encouragement for continuing these services as often as possible. Only the manner in which they are conducted, the form of address delivered, and the practical application of it, all demand serious study on our part that we may not labour in vain. It is a grand opportunity that is then given us in the number and variety of people that comes before us, and to whom we are called to announce the message of salvation. Much depends on ourselves in this matter, and we may well say with Paul,—who is sufficient for these things? It is no easy and no small thing indeed to meet the case of these multitudes in the circumstances in which they are placed, to awaken them to an understanding of their character and condition, their relation to God, of whom they know nothing, the sin and folly of idolatry in which they have hitherto trusted for salvation, the person and work of Christ, and the duty and necessity of believing in Him, with the manifold themes that come up in the course of our ministry. We dwell on this part of our work from the immense joy and satisfaction that we have often had in it, from

the deep consciousness of unworthiness to engage in such hallowed service, and of grievous shortcoming in regard to it, and from intense thankfulness to God that these labours have, in not a few instances, been attended with His rich blessing.

*Itineration* is next in order. This engaged the attention of our mission from its earliest days. It was considered to be a work of the greatest importance, and so in the immediate neighbourhood on the wayside, among the towns, villages and hamlets in the country a large amount of visitation was regularly undertaken and more distant places were gone over, requiring weeks of travel for the purpose. These journeys were always regarded with intense interest, adding greatly to the joy of our missionary life, forming a happy relief from our studies at home and helping on the work of evangelization. We venture to hope much good was done by these efforts. Certainly they were in the line we were called to pursue, and we wish they were more fully carried out at the present day. It was often an impressive thought at the close of a day's labour, in which we had been engaged from morning to night preaching to thousands in the midst of a great city,—what have we been doing, and what will be the result of it, while we knelt together at the throne of grace to ask God's blessing on the work and bestow the manifest indication of His favour and approval. As soon as possible some of these places were occupied as mission stations, but we had to wait for years before our numbers admitted a large extension of this work, and even yet it is only imperfectly done.

*Book and Tract distribution is another important element in our work.* We are in the midst of a reading people, and it is desirable we should take advantage of it. The Chinese have been made what they are largely by their literature, and they are most fastidious in regard to it. Hence we have endeavoured to meet them in this way and in all the variety of forms adapted to their necessities. We have sought to present Christian truth to them in styles suited to every class of readers from the cultured scholar to the native merchant and common labourer; men and women, old and young, have equally come under our influence in this respect. There has, of course, been a great diversity in the literary character of these writings, and much at the best is only ephemeral, but it has not been so with all. A large amount has been appreciated and done good service in advancing the knowledge of Christ. Shanghai has done its part in the preparation and distribution of a religious literature, amongst which we would especially note the Holy Scriptures, which in numberless copies have been circulated far and wide. In our chapels and hospitals, on the wayside and from house to house, myriads of these silent messengers have been sent abroad,

and conveyed the message of salvation to many a soul that would otherwise never have known it. We ought not to omit here the publication of magazines and papers of high class, for which Shanghai has for many years been distinguished and which have been exerting a very great influence throughout the empire. They are regarded as of special value in the present condition of China, and exhibit Christianity and Western civilization generally in a manner which seems to meet the wants of the day.

*Educational work* has been carried on to a considerable extent. Each mission has given its attention to it in one form or another. Boarding and day-schools have been opened for boys and girls, and many hundreds have thus been brought under instruction. While collegiate establishments have been formed, in which English has been taught as a leading consideration, the mission schools have for the most part been conducted in Chinese, and their express object has been to bring the children to a knowledge of Christ, and in this respect they have been a great success. But the work in question has not been confined to the education of children, alike of converts and the heathen; young men and women, and others more advanced in life have been trained for Christian service in various capacities, and many of them are most valuable *aides-de-camp*, as native pastors, preachers, school teachers, Bible women, etc., doing useful work in the various churches to which they belong. We are thankful for them and are greatly assisted by them.

*Medical work* must not be overlooked in our estimate of Christian operation. It is a movement of high consequence, taking its rise from the example and command of our Blessed Lord, and evincing the spirit of our holy religion when it is rightly carried on. From the commencement of mission work here, medical practice has been maintained in connection with it, and while accomplishing a large amount of physical good, it has furnished opportunity for making known the Gospel to thousands and tens of thousands of the people. It is specially in the case of the indoor patients visited and talked to and brought under constant Christian instruction that spiritual results are effected, and the more if the medical superintendent shows himself interested in the matter and takes his part in it. The outside patients, however, are also in the course of being taught the way of salvation of a higher and better kind than they have come in search of.

On a review of these different forms of missionary work after a period of fifty years can we estimate in any form the practical results arising from them? We point with a degree of confidence and satisfaction to the churches that have been formed in our midst, and the number and the character of the native Christians connect-

ed with them. Some 4000 have been connected with the different missions from the first, and there are now about 1200 in Christian fellowship, many of whom meet together from time to time, and present a most pleasing appearance in union with each other as the followers of Christ. In their ordinary services they are encouraged to higher attainments in the Christian life and in the observance of every Christian duty. Among them there are many, very many, for whom we have reason to be thankful, and who give gratifying evidence of their faith in Christ and consecration to Him. Their interest and activity in Christian service and their general character and conduct, we can only take as showing they have felt the power of Divine grace in their hearts and lives, and that the Gospel has been effectual in their salvation.

#### IV. VARIOUS INCIDENTS THAT HAVE OCCURRED IN OUR PAST HISTORY.

We allude to these as it regards our mission work at large and as a reminiscence of former days. In the Fifties a number of missionaries were convened here in anticipation of the further opening of the country. This being the most northerly port for foreign trade, it was looked upon with much interest as the forefront of the battle and an avenue to the far interior. While negotiations were delayed in the case of the second treaty with China, an interview with Lord Elgin was granted to several of the missionaries, who laid before him the circumstances in which we were placed, and we earnestly pleaded for an extension of our privileges. He listened attentively to our representation of the matter, and encouraged us to hope that something would be done. We believe that it was in no small measure owing to this, that arrangements were made which led to the openings that took place, and of which ample use has been made.

In the course of the same period we were much excited by the news of the T'ai-p'ing rebellion starting from the southern provinces and making its way to Nanking. It was professedly a Christian movement, and we were concerned to know to what it would grow. Visits were paid by some of our brethren to the capital, and communications were entered into with some of the leaders. After a time the whole turned out to be disappointing, from the blasphemous pretensions of the chief men, and the cruelties inflicted by the rebels everywhere. While it was going on a local outbreak took place here, which lasted 18 months, and was the occasion of widespread mischief.

The first missionary conference was held in Shanghai in the year 1877, and was well attended by many from different parts of China. It was an interesting event, and much valuable work

was done. It was the precursor of a similar gathering in 1890, at which some 400 were present. Many important subjects were discussed bearing upon missionary work, and the whole was considered to be of very great consequence in the history of our missions in China.

Notice may be taken of what was done here in behalf of the famines raging in the north in 1876-8. Application was made to this place for assistance, and through missionary influence, for the most part, large sums were collected in China and elsewhere, which were distributed in the famine districts and were the means of doing a great amount of good.

#### V. THE PRESENT ASPECT OF THINGS IN A MISSIONARY POINT OF VIEW.

There are two sides to this—a dark and a bright one. The dark side consists in the usual state of things among the Chinese in relation to Christianity. It exists in all its force in the line of natural depravity, pride, prejudice, opposition to everything apparently foreign, except as it seems to bear on their physical, social and national interests, and wherein advantage is to be gained on these grounds, it does not only not incline them in favour of Christianity, but in many instances intensifies their hatred in regard to it. The fact is that our holy religion, as it is presented to them, appears to be in such utter opposition to their long cherished opinions and practices, which are bound up with the very foundation of their national and social systems, and even of their individual existence for the present life and the future, that they cannot endure any idea of a change. The leaders of thought and action in China, whether favouring the introduction of the elements of Western civilization or not, are not thereby disposed to favor Christianity as such, but continue to treat it with the usual indifference and contempt.

On the other hand, there is a bright side to the picture, and in what does it consist? While resting on the promises of God that China is included in the inheritance given into the hands of Christ, and destined to become His, we have no small encouragement from the success of our work in the native Christians around us, who are called to be witnesses for Christ among their countrymen. We have a power in them which, inspired from above, and trained to be rightly exercised, is capable of transforming the whole order of things. This is the agency to be fitted and employed in the work of evangelization. It is in this way Christianity is being advanced in many parts of China, and however important the foreign missionary may be, it is through the instrumentality, and by the holy and active representation of the native Christians, China is to be won.

## VI. OUR URGENT NEEDS AND REQUIREMENTS IN THE PROSECUTION OF OUR MISSIONARY WORK.

1. We want far higher and grander ideas of it. What is it? It is the manifestation of God in Christ. What else is to be compared with this? How does it possess our souls? Alike from its own transcendent character, the authority connected with it, and the necessity of it in the circumstances of the multitudes around us, it infinitely surpasses in value and importance our utmost reach of thought. Let it be regarded in its own true light and be the inspiring principle of our missionary life, that we may rise to a far higher and nobler standard of action, corresponding to the magnificence of the object we profess to have in view.

2. We want union and co-operation with each other in regard to it. This was the form in which our Lord charged His disciples to carry on the work He imposed upon them, the fulfilment of His great commission. The more this is the case we may expect the more largely to enjoy His favour and approval, and we shall be the more able to accomplish the work given us to do. Such a state of things will tell not only on ourselves who are engaged in it, but on those gathered into the fellowship of the church and on the heathen by whom we are surrounded, while it will be an answer to the prayer of our Lord and produce its appropriate effects. It is a point much discussed in various ways at home. Some would suggest the division of the field among the different missions, with a view to the fuller occupation of it, without the possibility of friction that might ensue where no such division had taken place. Others would bring the converts together in church fellowship, while the form of government and other things would be left to the various churches, under the guidance or direction of two or three experienced missionaries who might be located there, and who with their associates would be mainly given to evangelistic work. Could this possibly be done?

3. We want harmony and agreement in our Christian terminology. There is no good reason why it should not be so. The differences in this respect have lasted long enough, and a common understanding might well be come to, which would be fraught with great advantage to the work.

4. We want power with God and men in order that China may be won for Christ. We have heard of natural law in the spiritual world, about which there has been doubt and question; but the fact is we want spiritual law, that is, the immediate power of God, in the natural world, in the minds and midst of men; and this is

to be accomplished through our instrumentality, in answer to our prayers and in fulfilment of the Saviour's parting promise. Shall it be so? We claim the promise for ourselves and our missionary work, that we and every part of it may be imbued with the Holy Spirit, and that as a consequence the Word of the living God may have free course and be glorified, and that China may be won for Christ.

## *Early Days of the Swatow Missions.*

BY REV. WM. ASHMORE, D. D.

**T**WO societies have operated in what is called the Swatow field. *I. The English Presbyterian Mission.*—Work was commenced by their agent, Rev. Wm. C. Burns, in 1856-7. The new treaties had been made, and Swatow was made an open port. Mr. Burns was a born pioneer full of faith and the Holy Ghost, and exercising always rare tact and discretion with mighty and continuous push. The whole region around Swatow was then characterised by marauding and bloody turbulence. The moving column of the Tai-ping rebellion which slowly worked its way from Canton to the north, went along the western border of the department in which Swatow is situated. Order and good government were broken up. The work of evangelising was extremely difficult. True to his pioneer instinct Mr. Burns desired to establish work and then pass on. Early, therefore, Rev. George Smith came to his assistance. He was an able man and a most consecrated missionary standing in the very first rank of missionary "mightyies." He was soon afterwards followed by Rev. H. L. McKenzie, an honored man among us all, who still lives to rejoice in the successes of after years. Mr. McKenzie has lately been honored by his brethren at home with the Chairmanship of the General Assembly. Soon after the coming of Mr. McKenzie, Dr. William Gauld followed and laid the foundation for that splendid hospital work at Swatow, which has been such a help to missions and such a boon to many tens of thousands of the Swatow people. The history of these four persons covers what may be called "the early days" of the Swatow mission. Since then they have been followed up by not a few equally good and able workers, but their record comes properly in later than the "early days" about which information is now called for.

II. *The American Baptist Missionary Union.*—Though entering later in the Swatow field proper they were at work earlier for the Swatow people. They had begun among the “dispersion,” as the

early missionaries had all to do before the treaties were made and before access could be had to China proper. Mission work was carried on at Malacca, and Singapore, and Batavia, and Siam. The American Baptists established themselves among the Swatow emigrants in and around Bangkok. It was their intention to enter in as soon as a door of entrance could be open. As soon as the treaty was in operation Dr. Dean left Bangkok and came to Hongkong. Mr. Goddard also left and passed on to Ningpo to begin work in a new dialect. But Hongkong was only a way station towards the proper home of the Swatow people. Purpose to reach it was not for a moment lost sight of. Dr. Dean went to America. In the meantime Rev. J. W. Johnson, a scholarly man, a cultured Christian gentleman and a consecrated missionary, took the place of Dr. Dean. He was soon followed up by Rev. William Ashmore, who reached China in 1851 and spent the first seven years of his mission life at Bangkok, after which he removed to Hongkong, and was ready for the advance over on the mainland soon after the treaty of 1857 and 58. The plan of operations was agreed upon between Mr. Johnson and Mr. Ashmore. Meanwhile Mr. Johnson had to go to America for a change. During his absence Mr. Ashmore came up and had a conference with Mr. Burns at Swatow, who made him cordially welcome. This was before the arrival of Mr. Smith. Mr. Ashmore had to return to Hongkong to hold the post until Mr. Johnson should come back from America. Meanwhile he himself was taken very ill, and it was thought that nothing remained for him but to be carried to "the Happy Valley," where he did not want to go. Instead thereof he was carried on shipboard, where he did want to go, and in company with Hon. S. Wells Williams crossed the Pacific in a sailing vessel—the *Eliza* and *Ella*—after a voyage of 74 days. Just before he left Johnson came back, accompanied with Mr. Sautelle. Mr. Johnson came up to Double Island in 1862, bringing with him a staff of several native helpers, and the occupancy of Swatow by the Missionary Union was fully commenced. Mr. Sautelle staid but a short time. He returned to America in shattered health and did not again enter the mission field. Meanwhile Mr. Burns had also gone to North China.

And so the early days of the Swatow mission may be considered as extending from 1858 and 59 down to 1872, the year that Mr. Johnson died. During that time—Mr. Burns having gone—there were four missionaries and one physician, the only occupants of the field. They were Mr. Smith, Mr. McKenzie, Mr. Johnson, Mr. Ashmore and Dr. Gauld. This much pertains to the purely historic and personal, which it is desirable to have upon record. Some other things call for recognition in an account of these "early days."

*I. The Anti-foreign feeling was intense and relentless.*—The Swatow people are good haters generally. When they hate they hate heartily; and are diligent in demonstration to that effect. Aside from this the people of this region were affected by the dislike to foreigners that radiated in all directions from Canton. Then they had a grievance of their own—a sore one and a real one. In these early days the coolie trade had one of its chief centres at Double Island. Large barracoons were erected there and were under the protection of foreign guns. The coolies were gathered in crowds and then shipped to Macao to be sent off to Havanna and the Chincha Islands. Macao was well fitted for a distributing centre. Its old warehouses, with windows protected with iron bars, made one feel as he walked its street that he was threading the corridors of a colossal penitentiary. This gave foreigners a bad name. In addition to the usual offensive designation of red-headed barbarians they were called “pig-stealers.” They were pig-stealers, every mother’s son of them, their merchants, and their missionaries, and their ship captains, and their consuls. It took a long time to live that down. In fact living down false impressions has been the initial work of missionaries generally in early days. We started under a cloud and had to wait patiently until it lifted, that is, when it did lift.

*II. Out-stations were opened with difficulty and always under a fire of opposition.*—The officials and the gentry watched us like hawks. I can recall at least a dozen mobbings at the instigation of some of them. We were mobbed in the Foo city, mobbed in the district cities, mobbed in the large towns. We got so used to being pelted with mud and gravel and bits of broken pottery that things seemed strange if we escaped the regular dose. We were cursed out of towns and villages—and cursed along the high ways—cursed when walking on shore—and cursed when in our boats; we were cursed from the crown of the head to the soles of the feet. Our ancestors were cursed for a dozen generations back and our children were cursed for at least ten generations ahead. We went out from our homes bedewed with the tears and benedictions of dear ones, and we came back plastered over—metaphysically speaking—with curses and objurgations from top to bottom. They pitched them on to us as with a manure fork. But though curses are annoying they break no bones, and we did not mind it, that is, not very much. It went badly with our chapels that we rented. They were often assailed; roofs were broken up, doors were battered in and furniture was carried off. There was nothing else to do but to keep at it. Driven out of one place we betook ourselves to another according to instructions. But we did not leave the country as the literati desired, and we did not intend to. We wore them out as an anvil sometimes

wears out a hammer. In time we obtained recognition. Things quieted down, and we came to be regarded as an unabatable nuisance, perhaps, by literati, but nevertheless as a factor that hereafter had to be taken into account in estimating social features. When not egged on by some of the gentry the common people were usually civil enough.

*III. Early converts were few, and came in slowly, but they were mostly of excellent quality.*—They were begotten in a furnace of affliction. Some of them were a little warped and “fire-cracked” in the process, but then there were among them “pieces” fit for a palace. As a rule they did not know much, but it was amazing with what grip they would hold on to a little truth, and with what unyielding grip a little truth, of the right kind, would hold on to them. There were continuous and heavy squalls and pelting storms, but few of them dragged their anchors. There were so few of them, and they stood so completely isolated in their new faith that, at times, they seemed to be attacked with a sort of dose, much like that Peter was in when he found himself out of prison and “wist not that it was true.” The converts acted, at times, as if they did not know whether it was a reality or whether they were dreaming. But even then we had some remarkably shining examples of faith and of resolute assertiveness. They were anathematised and bespattered and be-cursed worse even than we missionaries were. In their case the worst persecutions came from their own relatives; their foes were they of their own household. But all of us alike were regarded generally as a pestiferous lot and as the offscouring of all things—foreign and domestic.

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### Early Days in Foochow.

BY REV. C. HARTWELL.

(Arrived at Foochow, 9th June, 1853).

**F**IN complying with the invitation to give “a short sketch of early days in Foochow, with notes and reminiscences which you may think worthy of preservation,” I think it will be profitable for readers of the present day to be reminded of some of the difficulties experienced in early times in opening the missionary work at this place.

The contrast in facility of foreign communication with Foochow fifty years ago and now was very great. The first missionary, Rev. Stephen Johnson, who landed here on 2nd January, 1847,

came from Hongkong in an "opium clipper." Others who succeeded him united in chartering Macao lorchas to bring them up the coast. Arriving at Hongkong on 16th April, 1853—one hundred and sixty-four days from New York—my wife and myself, as there were none to accompany us and share expense, waited three weeks before an opportunity offered of coming as far as Amoy in the British bark *Lord of the Isles*. For this passage there was paid ninety-five dollars (gold). After a month's detention in Amoy we paid one hundred and fifty dollars (gold) to the captain of an "opium clipper" to bring us to Foochow.

While detained in Amoy the place was captured by insurgents from the country around belonging to the "Small Sword Society." One morning the Foochow mail was brought in by insurgents with the statement that the courier who had brought it had been beheaded, as he had brought also despatches for the Amoy officials who had been killed. This rebellion put a stop to our regular mail connection for that year, via Amoy, with the home lands. Thus temporarily we were dependent on chance lorchas along the coast and on the courtesy of the officers of the opium vessels for our mail communication. Then, too, an unfortunate misapprehension on the part of the opium agents led them to boycott the American missionaries so far as the taking of letters for us to Amoy and Hongkong was concerned. As the "Taiping" rebels had endangered communication between the tea country and Shanghai the Shanghai compradore of Russell & Co. led that firm to send an agent to Foochow in May, 1853, to open the tea trade here. For some unknown reason the agents of the two firms, importing opium at Foochow at the time, imagined that the missionaries had aided in bringing the tea agent here, and so in opposing his intrusion, as they seemed to regard it, they not only refused to take away any correspondence for him, but declined to favor us missionaries in this way. So during 1853 some of our home letters had to be sent by courier to Shanghai to be mailed. The next year, however, other firms engaged in the tea trade, the rebellion at Amoy had been crushed and communication by land and sea was again open.

At first it was very difficult at Foochow to secure comfortable residence for the missionaries. Native houses were rented by the two American missions, at high prices, on the island in the river between the two bridges and repaired. Some were rebuilt. After two years locations began to be secured on high ground south of the river and to the north of it, and more suitable houses were built. In 1850 the C. M. S. missionaries on their arrival were aided by the influence of the officials at the British Consulate in securing a location

on a hill within the city walls. The residences on the island were sometimes flooded by the river in the summer, rendering their occupancy quite undesirable for foreigners, and there were but few facilities for securing summer retreats. The Foochow people during the war with Great Britain, had not experienced subjection by the foreign power, as had been the case at Amoy, rendering the people there comparatively tractable, and hence the people here were more uncivil and obstructive. There was no American Consul to aid the missionaries by official influence. The treaties restricted liberty of travel to about thirty miles from the port. In early times, in the summer, the missionaries could only rent for a few weeks some rooms at the Ku-shan Buddhist monastery, and so try to preserve and recuperate their physical energies. Thus there was necessarily in the situation and restrictions a severe drain on the health and strength of the foreign missionaries.

And the early experience here may illustrate the general experience in the missionary work of the large sacrifice of lives in opening new missions in different parts of the world. On 2nd January, 1857, ten years after the landing of the first missionary at Foochow, of the thirteen men and women who had joined the American Board Mission, only five were in the field. Of the eight others two ladies had died at Foochow, one gentleman on the voyage home and one at home. Of the sixteen who had been members of the American Methodist Mission only five were in the field. Of the eleven others three ladies had died at Foochow and one gentleman in the home land. Of the six members of the C. M. S. Mission, two remained—one of them but just arrived—and one lady and one gentleman had died at Foochow. And still this is a healthy port. Similar losses have occurred and will occur in new stations generally till comfortable houses can be provided and the conditions of healthful living for foreigners can be secured.

On arrival the early missionaries at Foochow began the learning of the new language not previously spoken by Protestant missionaries. They distributed Scriptures and tracts in the book language. They also translated the Scriptures and published them in the colloquial language. At the time of my arrival in 1853 portions had been prepared by Messrs. Peet, White, Baldwin, Maclay and Doolittle, and at the end of the first ten years the whole of the New Testament and Genesis in the Old had been published. These tentative translations were afterwards superseded by the union versions subsequently prepared.

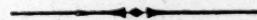
At first Scriptures and tracts were given away much more freely than would be wise, or is necessary, in beginning work in new places at the present day with the superior books and tracts

now at our disposal. But a commencement of selling books had begun before the close of the first ten years, and for a long time has been the general practice in our work.

During the first ten years the practice was begun of publishing colloquial books and tracts in Chinese character by using some exclusive colloquial characters, and also sometimes using characters in the general language simply for their reading sounds without regard to their meaning to represent colloquial words for which there were no written characters. In doing this the missionaries followed native precedent, as there was found a considerable native literature, though of a poor kind, in the colloquial character for sale in the streets. There was also a colloquial dictionary called the "Eight-Tone Book," which gave all the vocables in the dialect with its seven tones in use and its fifteen initials and thirty-three finals. By the end of three years, after the arrival of missionaries here, a system of Romanizing the colloquial language had been adopted, and was of great aid to persons learning the language. At present this has been modified for greater ease in writing, and there are Scriptures and books printed in this form. The whole Bible is soon to be printed in the Romanized colloquial.

From the first attention was given to education, and day-schools with non-Christian teachers were commenced under careful supervision by the missionaries. There were such for both boys and girls. Afterwards boarding-schools for both sexes were established. These early schools aided the missionaries in learning the language, opened a way of access to parents and people, helped to reveal to neighbors the character and object of the missionaries, and some Christian fruits among teachers and pupils were subsequently gathered into the churches.

The first baptism of a native of Foochow by Protestant missionaries occurred in the summer of 1853, when the Rev. James Calder, temporarily residing in Hongkong, baptized a servant whom he took with him from there to America. The next baptism was in 1856, when the Rev. Justus Doolittle baptized a teacher in his boys' boarding-school. These were the only persons baptized in the first ten years. In 1857, however, six other persons were baptized by the missionaries of the American Board, and there were baptisms by the missionaries of the American Methodist Episcopal Mission. These were the first fruits of the harvest that now has begun to be reaped, and will be reaped more abundantly in the future.



*Mission Work in the North.*

BY REV. J. L. WHITING.

THE review of a work cannot extend beyond its inception. But the events which open the way, and the circumstances attending the commencement of the work, may be of interest. Mission work in the north, with the events which led to the opening of this part of China, have extended over less than two-thirds of a "Cycle of Cathay." The founding of missions waited, perforce, the settlement of the stirring times of 1858, 59 and 60. In these three years three separate attacks were made on the military forces which guarded the approach to the capital. Although the first attack was successful in placing Tientsin in the hands of the assailants the treaties following did not provide for the opening of the north to foreign intercourse. The disastrous result of the attack of 1859 could only make the Chinese more haughty and less inclined to grant any privileges, either for commercial intercourse or for the propagation of the Gospel. But the war of 1860 humbled their pride, and they found themselves compelled to yield to the demands of the victors who, grown wiser by their two years' experience, insisted that the doors of exclusiveness, which had hitherto shut out Western residence and enterprise, should be thrown open, and privileges of residence for business, official and commercial, and for a proclamation of the Gospel, should be granted. Fortunate indeed were the Manchu rulers in securing the continuance of their dynasty without yielding anything which was a detriment to them, especially as they had shown themselves so obstructive that the subject of establishing another dynasty had been broached among the representatives of the foreign nations.

With the capital in possession of the allies, and the imperial armies still engaged with the rebels in the central provinces, the destinies of the empire were entirely in the hands of the powers. Many have wondered that no greater demands were made looking toward a more liberal and progressive policy on the part of the Chinese government.

Dr. W. A. P. Martin had accompanied the United States Minister in both 1858 and in 1859 as interpreter to the Legation. In the latter year he had visited Peking. What he saw led him to form the purpose of establishing a mission in the capital when the way should be open to do so. A visit to the home land, and, after his return a detention in Shanghai to fill for a time

the place made vacant by the death of Dr. Culbertson, prevented carrying out his plan till 1863, in which year he reached Peking and succeeded in securing premises in the south-eastern part of the Tartar city, suitable for a residence for himself and family, and affording room also for a school and a domestic chapel. Not long afterward he bought a place on the great street near the Mo-ta-mén (Ch'ung-wén-mén) for a chapel, in which to make known the first principles of the Christian religion to all who might be led by curiosity, or any other motive, to enter and listen. These were the only premises in Peking which were owned by the Presbyterian Board for nearly ten years. Here Dr. Martin labored on alone for several years, preaching in the chapels and teaching in a boarding-school, organized at first under the patronage of Mr. Robert Hart, Inspector-General of Customs, but afterward supported by the Board.

Peking was not like some fields where ten or fifteen or more years have passed without a single applicant for baptism, fields, too, some of which afterward became most fruitful. From the first there were those who sought for church-membership, some of whom were of respectable rank and connection; but Dr. Martin testifies, "They came seeking admission from all motives, but the right one," which perhaps accounts for his statement concerning two of them, who soon died. He says, "I had much satisfaction in seeing them die, for I felt they were safe from back-sliding." This remark is scarcely consistent with the traditional view concerning the perseverance of the saints commonly attributed to Presbyterians. If they had faith to entitle them to fellowship with the saints here, and to share in their inheritance hereafter, would they not have been kept from fatal back-sliding? However, the statement points to a characteristic of the Chinese mind manifested at the beginning of the work here in Peking, to which the experience of the other missions would have borne abundant testimony and which remains in full force to the present time as every worker can witness, though the general failure of the converts to get rich has of late years acted as a damper on the eagerness of those who are ready to sacrifice a good name, self-respect and all that a real Christian holds dear if they can but see a probable chance to win the smiles of Pluto. Less of such characters now seek admission to the church, not because their number in society is less, but because the mine where they thought "to strike it rich" has failed to pan out as they had hoped. They find it is not as easy to fá-yang-ts'ai as was formerly supposed.

In 1868 Dr. Martin was appointed to the professorship of international law in the T'ung-wén-kuan—the government college—

of which he was afterward President for so many years, and still remains President Emeritus. He had, first as interpreter to the United States Legation and afterward as translator of Wheaton's International Law, which was printed by and for the Chinese government, been brought prominently to the notice of the members of the foreign office. It was but natural therefore that he should have been appointed by them to his chair in the college which they were establishing. In the same year he was joined in his mission work by Revs. W. T. Morrison and J. S. McIlvaine, to whom he turned over the interests of the mission before taking up his educational work for the Chinese government.

Mr. Morrison died after having been engaged in mission work in Peking less than two years. Mr. McIlvaine feeling called to imitate Paul not to build on foundations which other men had laid, but rather to preach in the regions beyond, left Peking in 1871 to open new work in Chi-nan Fu, where he rendered years of yeoman's service, not only in laying the foundation for the work in that city, but also in touring in the regions about, and in commencing work at Chi-ning-chou. Many missionaries have had their trials and their labors heralded in the audience of two continents who have not performed more faithful, self-denying, or abundant labors than he did, but in his modesty he sought no notoriety. When he left Peking he turned the work over to Revs. D. C. McCoy and J. L. Whiting, who, with their wives, had come out in 1869 under the American Board, but were transferred to the Presbyterian Board the next year on the reunion of the old and new school churches in the United States. They were joined in 1872 by Rev. Jno. Wherry, who had been at work several years in Shanghai. Since that time other reinforcements have arrived, of whom the greater part are at work still on the field.

It had not been the policy of the Presbyterian Board to greatly enlarge their operations in the province of Chihli, as their chief strength in the north was given to Shantung. So Peking was joined to the Shantung Mission, and all was known as the Shantung and Peking Mission.

Until 1872, with the exception of Mr. Schereschewsky, of the American Episcopal Mission, and Mr. Collins, of the English Church Mission, all the missionaries in Peking had been located in the south-east quarter of the city. So it seemed wise to the members of the Presbyterian Mission to open work in the northern part of the city. Premises were obtained and the next year work was given up in the south-east quarter to other missions, and the entire force of the mission was transferred to the new station. This was practically opening new work. The same prejudices and

suspicion had to be met as though mission work had not been carried on for ten years in the southern part of the city. To this new position a remnant of the boys' school, organized by Dr. Martin, was moved, and a nucleus of a girls' school was soon formed, which remained for some years under the care of Mrs. Whiting. As it developed other help was found necessary. It has now become a high school, and for the last few years has been sending forth young ladies prepared to teach or become assistants in medical work. Quite a number are wives of helpers, and others in other stations are carrying the results of their training into their homes and into the society in which they move. The boys' school has also furnished preachers, teachers and physicians. Though the school work has not been in its results all that could be wished still we rejoice in the good fruit produced. Some of the unsatisfactory work has been due to the circumstances inseparable from the beginning of the enterprise. The mere preparatory stage is past. There is more opportunity to select pupils. The grade of scholarship is rising. From this time perfected results should be regularly produced, though it is too much ever to hope that none of the pupils will prove failures and be a cause of disappointment and grief.

The distance of Peking from the stations of the Presbyterian Board in Shantung rendered any effective co-operation as a mission impracticable. The Board therefore finally consented to constitute them separate missions. This decision involved the purpose to establish one or more additional stations to be joined with Peking. One such station has already been opened at Pao-ting Fu. As the American Board had already located a station there, and had purchased property, it was not found difficult to obtain ground on the opposite side of the city outside the north gate and to get the deed, which was made out to the Presbyterian Church in the United States of America, stamped by the magistrates. The trouble and loss which has in some instances in Japan been met with was in this case kept in mind and guarded against. Some of the Chinese officials have demanded that the deeds of property purchased by missions should be taken in the name of the local church. That no doubt would be better than to have the property held in the name of native church members as was done in Japan, but even in the name of the local church might cause trouble, and possibly prevent the control of the property by the Board or its representatives. Should not this danger be guarded against? There can be no valid ground of objection.

The policy pursued by the mission has been a conservative one. Comparatively few native agents have been employed, and those employed have received very moderate salaries. Places where work

had been begun have, in several instances, been turned over to other missions or stations, when the work of others had so developed as to make it more convenient for them to carry on the work, thus seeking to economize forces. A slight beginning has been made toward self-support in the school work.

During the time the mission has been at work in this part of China the knowledge of the Gospel has been widely disseminated; the many methods employed each contributing to this end. The preaching in the chapels at the central stations and in the country places, the boarding and day-schools carried on, the itinerating and book-selling of colporteurs and native assistants under the Bible Societies and various Mission Boards, the healing of thousands in the hospitals and dispensaries, have all been potent factors in making known the objects for which missionaries have come to China and leading multitudes to approve and extol the principles of the Gospel, even when the individual himself was not ready to accept those principles as a rule of life, much less to bear the opprobrium of fellowship with foreigners. The important fact to which we should not fail to give due weight in our retrospect of mission work in this part of China is that the seed of the Word has been sown broadcast far and wide. There is no considerable city and but few market towns in this part of the country that have not been visited by the messengers of the Gospel, and in every section visited, more or fewer portions of the Scriptures, and tracts have been left. Will not the truths thus scattered prove like the leaven placed in the meal working toward the leavening of the whole lump?

What has been the effect of mission work on the people? The statistics of the different missions show the number of those who have professed to become Christians. By no means have all these been a comfort or a credit to the missionaries with whom they have been connected. However the same has been true in all countries in which the Gospel has been preached since the commission was promulgated to disciple all nations, the preaching to begin at Jerusalem, and also on the other hand, there are many whom fear of persecution has deterred from making a public profession, who nevertheless are secret believers.

The character of the native church has been improving, as it ought to do, according as the knowledge and experience of the church member increase. We ought not to expect those lately plucked from heathenism and still surrounded by its debasing influences to manifest the fully ripened fruits of Christianity which we are entitled to look for among those who have received the accumulated benefits handed down from generation to generation. Still

the evidence is not lacking that the proper fruits are beginning to be brought forth.

The general attitude of the masses has been growing more favorable. Of course the larger portion of the common people even yet have no very clear conceptions of the truths of Christianity, but the general testimony of those who have gained such knowledge, and also the witness of the lives of Christians, imperfect as they have been, has more or less permeated society, and acted in removing or softening the prejudices which have been entertained against Christianity and against those who propagate it. This does not conflict with the fact that certain of the official class and literati have for their own ends disseminated falsehoods against all foreigners, and that the reports circulated do arouse hatred against us. The ignorant masses, as everywhere, are quite as ready to believe evil of one as good, as rumors of burying children in connection with the building of the rail-road, and the extensive belief of those slanders the present year bear abundant testimony. Rumors of queue-cutting, or child-stealing, or a foreign war, are sufficient to bring out the latent ill-feeling of the baser element among the people; but between these waves of suspicion and hatred the better sentiments of confidence and goodwill are rising higher and higher and give promise of eventually becoming strong enough to repress the open manifestation of the malign feelings. But what of the sentiments of the literati and official classes? Christianity has so far forced itself upon their notice that many more of them understand its status in the treaties and in the view of the central government, and I believe also many of their minds have changed in their sentiments for the better. There has lately been more readiness than formerly to grant protection, or to dispense justice where Christianity has been involved. Still there is a vast amount of prejudice and a general fear that the advent of Christianity means quarreling and litigation, in the settlement of which the officials will not be at liberty to follow their own will, nor the underlings permitted to extort the usual amount. On the whole there has been an approach to a better understanding. If by care always to be reasonable in their demands on the part of missionaries, only appealing to the magistrates when important interests are at stake, and which cannot be secured in a private and amicable manner, and showing a proper respect for the prerogatives of officials, we can secure the general confidence of that class, it will go far to do away also with riot and obstruction on the part of the people.

On the whole then progress can be reported. Much of the pioneer work has been done. The pickets have been driven in, but the battle has but just begun. The victory, however, is assured.

## *Mission Work in Hupeh and Hunan.*

BY REV. C. G. SPARHAM.

[London Missionary Society.]

**P**ROTESTANT Missions in Central China date from June 21st, 1861, when the Rev. Griffith John arrived in Hankow. The power of the Tai-ping rebellion had been broken, but several towns on the Yang-tsz were still in the hands of the rebels. Hankow showed signs of the bad treatment it had received, and the country around was devastated. Having already a good knowledge of mandarin Mr. John was able at once to start preaching, and crowds gathered to hear him in a house in an alley known as Kung-tien, in the centre of the native town. Within a year a band of several Christian men and one woman was gathered in. Some of these remain to this day. In 1862 the Rev. Josiah Cox came to Hankow, representing the Wesleyan Missionary Society. For a time the two missionaries lived together, and the brotherly relationship that was at once established was prophetic of the good understanding that has since, for now nearly four decades, characterised the two missions that they were then founding.

In 1868 the American Protestant Episcopal Mission was established in Wuchang, work being started in Hankow the following year. In 1874 the C. I. M. commenced work in Wuchang. In 1875 Mr. Archibald, of the Scottish Bible Society, arrived, and within a year or two the Church of Scotland established a mission at Ichang. In 1890 came the Swedish Mission, and about the same time "the American Swedish Society," "the Norwegian Lutheran Society" and "the Norwegian American Lutheran Society." In 1892 the Rev. Joseph Adams arrived, and ere long established the American Baptist Union Mission in Han-yang. While in 1893 the Christian and Missionary Alliance commenced work in Wuchang.

All these Societies are now working in Hupeh, and most of them have their central stations in Hankow, Han-yang or Wuchang. To a casual observer it might seem that friction and overlapping must be inevitable. Such, however, is by no means the case. Occasionally inter-mission difficulties occur, but they are far from being chronic: while the united monthly prayer meeting evidences a mutual feeling of hearty goodwill and substantial unanimity of aim. Any one wishing to understand the missionary problem in Central China, should attend the annual meeting of the Central

China Religious Tract Society, held in the first week of January, at the Rest, Hankow; there he would see brethren of the C. I. M. sitting side by side with American churchmen: and English Methodists and Congregationalists scattered among Norwegian Lutherans and Swedish Free churchmen, and he would understand that while the soldiers of the cross in Central China march in different regiments, they yet recognise the same banner and are never more enthusiastic than when urging one another forward in the name of their common Lord.

This Tract Society forms a meeting place for the different missions: in 1894 a union hymn book was brought out by it that was prepared by a thoroughly representative committee, having Dr. Griffith John for its chairman and editor and Mr. Bramfitt for its secretary. With the exception of the American Church Mission all the missions working at this centre use this book, and so great is the feeling of satisfaction that it has inspired that a service book for weddings and funerals is being brought out by general request. The Hankow missionaries believe in local union, and step by step are endeavouring to realise it.

It would be difficult to overestimate the services rendered through long years to this Society by its presidents—Griffith John and the late David Hill—or by its noble succession of secretaries—Thomas Bryson, William Brewer, John Archibald, Arthur Bonsey and Thomas Bramfitt.

Closely allied to the C. C. R. T. S. is the work of the National Bible Society of Scotland, which has its head-quarters in Hankow. The agents of this Society conscientiously render help to the Tract Society, because they have evidence that the Tract Society's prosperity greatly benefits the Bible Society. When Mr. Archibald first came to Hankow he won the esteem of his fellow-missionaries by his adventurous colportage journeys in Hupeh and Hunan. But, fond as he was of this work, he felt that if Bible and tract work was to develop in Central China there must be something better than the old-fashioned native wooden block for printing. Accordingly in 1885 he secured first a hand press and later a printing machine for his Society. Within the next few years several other machines were added with conveniences for stereotyping, matrix making, type founding, etc. Fonts of the existing type were procured and new fonts made.

The output of the Press year by year is about a million books and sheets for the C. C. R. T. S. and a quarter of a million Testaments and portions of Dr. John's versions of the Scriptures. Small editions of the Pekingese New Testament are also printed. The press has met a felt need in Central China, and a professional printer is

shortly to be sent from Scotland to carry forward the work that has been so well initiated. Every mission is benefitted by such an agency.

A few words here as to the nature of the three great cities of Central China—Hankow, Han-yang and Wuchang—will not be out of place. Viewed from the top of the Han-yang hill they look like one vast city, divided into three sections by the confluence of the Han and the Yang-tsz. Yet each has its well marked individuality. Hankow, with its 800,000 inhabitants, is essentially commercial. Wuchang, with its 200,000, is the home of the officials and literary men. Han-yang, with perhaps 100,000 inhabitants, combines these characteristics, and has in addition the vast iron works established by Chang Chih-tung. On the streets and in the inns and yamêns and Kung-kwan of the three cities, are to be found representatives of all the eighteen provinces. Work done here must make itself felt, even at the ends of the empire. Very briefly let me try to outline the work that is being done by the various societies.

The work of the London Missionary Society is chiefly evangelistic and medical. There are two chapels in Hankow and one in Wuchang open five days in the week for preaching to the heathen. Each city has also its large chapel of good architecture, devoted exclusively to Christian worship. There is a large men's hospital in Hankow, where Dr. Mackenzie commenced his missionary life and where now for fourteen years Dr. Gillison has laboured with great success. Close by its side is the Margaret Memorial Hospital for women. In Wuchang there is a general hospital. There are four day-schools in Hankow—two for boys and two for girls—and another for boys near Han-yang. We are just beginning to add arithmetic and geography to the ordinary Chinese and Christian studies in these schools. There are prayer meetings and weekly Bible classes for men and for women. Colportage is vigorously pushed on the streets and in the inns as well as on board the boats moored in the Han and the Yang-tsz.

Work is also carried on by the L. M. S. in seven counties in Hupeh, and has recently been commenced through native agents in two cities in Southern Hunan. Of these seven counties Hiao-kan, forty miles from Hankow, was the first to receive foreign resident missionaries. Besides the country chapels and schools there are in the city a hospital, leper asylum, chapel and boys' and girls' day-school. Dr. Walton is in charge of the medical work and the work among the lepers. The Rev. A. T. Macfarlane has recently been appointed to take charge of the pastoral, evangelistic and educational work. Arrangements are being made for the settlements of missionaries this autumn who will take charge of the work in the

Tien-men and King-shan counties; Hwang-p'i, Yün-mung, Yeng-shan and Mien-yang are worked from Hankow.

About a hundred Hunanese have from time to time been baptised in connection with the L. M. S. at Hankow. A few of these men have come from the Heng-chow prefecture. In April last Dr. John and I went up to Heng-chow, hoping to form a church and establish regular work there. We were not permitted to land, but on April 6th we had the joy of receiving thirteen men to the church by baptism on board our boat. A native evangelist—a Hunan man—has been taking charge of the work, and has succeeded in renting a house at Heng-chow and one at Heng-shan to be used as places of worship and preaching halls. There are signs of a coming change in Hunan, and many of us cherish the conviction that the natives of this province, as they have been the most hostile, will yet become the most helpful in the evangelisation of China, a conviction which is justified by the earnest devotion of the majority of those who have been converted.

The adult membership of the London Mission Church in Central China now exceeds 2000.

The Wesleyan Missionary Society has now some thirty-three missionaries labouring in Hupeh. Their work is not only widespread, but also embraces many departments of Christian activity. Besides three chapels in Hankow and two in Wuchang, they have a men's hospital and women's hospital, blind school, girls' boarding school and boys' and girls' day-schools in Hankow; while in Wuchang there is an admirable high school or college, commenced in 1886 by Rev. W. T. A. Barber, M.A., and now carried on by Rev. E. F. Gedye, M.A. Mr. and Mrs. Cornaby and Mrs. Bell are at work in Han-yang, and finding much encouragement in chapel and school and dispensary work.

As out-stations from Hankow, Ts'ai-tien, Han-chuan and Yang-lo have been opened. Teh-ngan Fu, eighty miles N. W. from Hankow, has a hospital, chapel and schools, and from this centre work is carried on in the Sui-chow and Ling-ch'eng counties. Ngan-urh Fu, on the Han, is worked by members of the Lay Mission.

Wusueh, on the Yang-tsz, rather over 100 miles below Hankow, has long been occupied, and is at present the centre of a vigorous evangelistic work through the Ta-ye county. Women's work forms a special feature. Stations have been opened at Lung-p'ing, Ch'i-chow, Ta-ye (city), Liu-tsu-yiu and Huang-sz-kang. Some 25 miles inland from Wusueh is the county city of Kwang-ch'i, where Mr. and Mrs. J. K. Hill are stationed and finding great encouragement in their work. The village work at Tai-tung-hiang is full of interest.

These few lines are utterly inadequate to describe the work of the Wesleyan Mission. One would like to linger and tell the story of the riots at Teh-ngan and of the trials endured there by the late Joseph Bell, and later by Mr. Warren and Dr. Morley, or to tell of that fatal night in June, 1891, when William Argent was done to death in the streets of Wusueh and two ladies were chased by a murderous mob through the town and refused admission to the Yamén, while a third was cruelly held by rough men to watch the burning of her home. One would wish also to pay an adequate tribute to our deeply loved and now lamented friend, David Hill, who for more than thirty years was as the life of his mission; or tell of the way that his successor, Thomas Bramfitt, and his colleagues are carrying on the work, but space fails me.

The London and Wesleyan Missions in Central China, both having widely extended work, arrange as far as possible to work county by county: neither mission establishing stations in a county already occupied by the sister mission. In this way a Wesleyan county may lie between two L. M. S. counties or a L. M. S. county between two Wesleyan ones. A most helpful plan for which one could wish universal adoption.

The American Church Mission (formerly the American Protestant Episcopal Mission) has its chief centres in Hankow and Wuchang. In Wuchang the work is mainly educational. There is a high school for boys under the charge of Rev. S. C. Partridge and a school for girls under the charge of the lady missionaries. The boys' school accommodates 50, the girls 20; both are over-crowded. A charge is made for tuition in the boys' school. There are two hospitals—one for men and one for women.

In Hankow the work is mainly evangelistic. Rev. J. A. Ingle and Rev. D. T. Huntingdon are the resident missionaries. Mr. Ingle has charge of one church in the concession, a chapel in the native streets of Hankow and one at Han-chuan. Mr. Huntingdon works one chapel in Hankow, one at Sin-t'i and one at Sha-sz. Mr. Ingle has kindly favoured me with a sketch of the methods employed, from which I may quote: "The work done in these places is in the main as follows: Preaching to the heathen is done conversationally in the great room; no public chapel preaching except for Christians. Inquirers, after three months' instruction, are admitted as catechumens, and after six or nine months' trial, if satisfactory, baptized. Collections at least each Sunday. Each member pledges a certain sum, and his contributions are registered. Money goes to church expenses. Alms for the poor are chiefly given when the Holy Communion is celebrated."

There are nine day-schools, of which seven are in Hankow. In these blackboards and 'slates' (of tin) are used. The formation of the native characters is explained. Geography and arithmetic are taught and special attention is given to Christian instruction. In connection with Mr. Ingle's district there are 994 baptized members.

The China Inland Mission for some years carried on an unobtrusive work in Wuchang; as other missions have come, however, they have withdrawn, and have now only a business agency in Hankow, ministering to the needs of the missionaries in the west and north-west. With characteristic generosity they act not only for their own mission, but also for the C. M. S., B. M. S. and some unattached 'brethren' west of Hankow. Evangelistic and itinerating work is being carried on in and around Sha-sz and Ichang, and steady attempts are being made to enter Hunan in the Chang-teh district.

The Swedish Mission have their centre in Wuchang, where there is a chapel and two day-schools. Twenty-five *li* from the city is an out-station with a day-school. There are five foreign workers, of whom Rev. J. Sköld is the senior. A band of thirty communicants has been gathered. In 1894 work was started at Ichang; there are two day-schools and one out-station. There are four foreign workers and twelve communicants. Work was commenced last year also at Sha-sz, where four foreign workers reside. The Swedish brethren hope yet to re-enter the Ma-cheng district, from which field they were driven by the murder of Messrs. Wikholm and Johanssen in 1893.

The other Scandinavian Societies are working up the Han at Fan-cheng and Lao-ho-keu.

On behalf of the American Baptist Union Rev. Joseph Adams has been able to secure property in Han-yang, where vigorous evangelistic work is carried on.

The Christian and Missionary Alliance in Wuchang has two street chapels for daily preaching, three day-schools—two for boys and one for girls—with an aggregate of 75 children. Women's classes have proved encouraging, and work among the higher classes of women has been carried on in a neighbouring Yamēn, where one of the ladies has been baptized.

There are 36 adult members. Two missionaries of this Society are trying to gain a footing in Hunan. I regret that I can give no statistics of the very substantial work done by the Church of Scotland Mission at Ichang. This sketch of the great missionary movement in Central China will give some idea—and yet a very inadequate one—of the work that is going on. There are perhaps 4000 Christians in Hupeh to-day, many of them men of great force

and consecration. A wide leavening has been going on. In many directions the fields grow white to the harvest. At the same time there is a desire for Western education and a friendliness shown to the missionary that is in marked contrast with the state of things of three or four years ago. The native church is on the alert and ready for hard service. In the London Mission the converts have done splendid work in Hunan. The Wesleyan converts have been supporting two of their own native preachers who have gone to Hunan as missionaries, and but just now I was pleasantly interrupted by a call from two natives of Shansi, members of the C. I. M., who have travelled down to Hankow that they too may join in the Hunan crusade. God is working among the heathen: He is working in the Church: He hath done great things for us: but we shall see greater things than these.

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## Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

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### *Big-head.*

BY REV. F. E. MEIGS.

**B**IG-HEAD is an intellectual condition, which, if it does not amount to a real disease, is more serious in its results for evil and general goodfornothingness to the individual who contracts it than most of the other ills which flesh is heir to. And my experience and observation lead me to conclude that the trouble is more prevalent in boarding-schools for Chinese boys than anywhere else. I don't think the term needs any particular discussion, for the malady is so conspicuously marked that there is very little difficulty in recognizing it. I freely admit that I am at a loss to know how to successfully deal with it, but possibly a few suggestions will not be out of place.

In the first place I will note what I consider to be some of the causes of this condition on the part of so many students.

1. It is in a measure a legacy left them by their ancestors of the student class. The almost unlimited self-conceit of the average Chinese literati is proverbial. That his progeny should inherit a portion of the same mental condition is not at all surprising.

2. The generally recognized superiority of the student class and their consequent almost unlimited influence in the affairs of their respective communities, not to say of the nation itself, places the

young aspirant in his own estimation on a plane above the common people. **秀才不出門，能知天下事** (Siu-tsai pü chu-men, neng chi tien-hia-sz), "The graduate of the first degree without going abroad is able to know all that transpires under the heavens," is a proverb which not only the literati believe themselves, but the ignorant common people are not wanting in credulity on this subject. If the student in our school does come, after a time, to know that the proverb is not true it is only a step for him to see how the saying might apply with truth to himself. He soon learns that the Siu-tsai's general knowledge of the world is meagre when compared with his own, and he most naturally goes up several degrees in his own estimation.

3. The average student in our schools is taken under our care and protection, either entirely free of charge, or for so small a sum that he may be led to feel that he must be of considerable importance, or such sacrifice would not be made to secure his attendance. He thinks that we want him badly, and that his presence is in some measure a condescension on his part and that of his parents or guardian. This but increases his self-conceit and puts him in a fair way to catch big-head.

4. Then again he comes out of a hovel in most instances, or at best from a humble home, where cleanliness, as we understand the term, is comparatively unknown, to a palace, with all of the comforts of life and delightful surroundings. This from a Chinese point of view is his good luck. If he were not an individual of more than ordinary importance why should he be thus favored?

5. Then again the attention and tender care and hard work on the part of the foreign teacher, the zeal with which he hunts for the runaways and the love he bestows upon all his pupils in too many instances seems only to add to their inborn self-conceit.

6. Then again there is comparatively little effort or even opportunity in most of our schools to clear out of the minds of the students the old idea that it is a disgrace for a literary man to work. The long finger-nailed idea is cultivated instead of practically discouraged.

What are some of the manifestations of the malady? Not long ago an incident occurred in my school which brought the matter to me in a most forcible way. The old man who did the sweeping in the school house was sick one morning and unable to do his work. I directed two of the larger boys, who had been in the school for a long time, to sweep the floors. They said nothing at the time, but when I went to the school house an hour later all the accumulations of the previous day were still on the floor. Upon inquiry I found that the young gentlemen felt themselves too good for a menial job like that. I have noticed all along that the boys for

whom most is done have the largest heads. This is the rule. I opened an industrial department and asked such as desired to know how to use their hands and give up long finger nails and kindred ideas, to spend a short time each day in the shop. The new boys who had not been in school long enough to have the trouble of which I am speaking fastened upon them took hold in earnest, and none of them as yet seem in a way to such a fate.

Another manifestation of this condition is dissatisfaction with what they get in the school. Not enough meat, meals poorly cooked, service not complete, poor barber, etc., etc. Another is loosely braided queue. In the outsider this means a dead-beat. In our schools it invariably means big-head. One thing that has annoyed me more than anything else in this line is the tendency of our boarding-school graduates to feel themselves above the common native and the foreigner. Some of the graduates which I have known something of are too big to speak to a foreigner on the streets. We should not be surprised that our Chinese teachers do so, but for a boy who owes all he knows to foreign money and foreign talent to remain so small after all the years of labor spent upon him is one of the most discouraging things connected with school work.

The result of this kind of thing is a great hindrance to our Christian work. If there is any place in the world where we want humility it is in the pulpit. We expect our students, some of them, to become preachers and pastors. A big-headed preacher is the biggest nuisance on earth. I have seen enough of this kind of results to know that there is something needed to help us out in this line.

Now if I be asked the remedy I must plead ignorance. It might be said that a continued persistent discountenancing of the thing and continued exhortation to humility would do the work of prevention. The theory is good, but the results unsatisfactory; something more is needed. If I may be allowed I will make the following suggestions:—

1. Make every student pay all he is able to pay up to the limit of what his privileges are worth.
2. Place all the pupils, regardless of rank of parents on exactly the same social level.
3. Receive no pupils whose habits are already formed.
4. Make every student wait on himself.
5. If at all possible teach every one how to use his hands at some other business as well as in wielding a pen.
6. Don't graduate a pupil who delights in wearing a loose queue, or who has the reputation of looking down upon his fellow-students of any rank or his teachers anywhere or upon any occasion.

7. Let it be understood everywhere that no encouragement will be given to the long-nailed idea in any of its various forms.
8. Don't spend a dollar for show or in what the Chinaman calls 巴給, Pa-kieh. Court no one for his influence, whatever his position may be.
9. Be humble and teach humility and the folly of pride.

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### Notes and Items.

**W**E have received from Rev. G. B. Smyth, Principal of the Anglo-Chinese College, Foochow, the following very interesting account of the contributions of Chinese toward the erection of a new building and of the school *ex-Foochow* examinations attended by leading officials:—

“Last year, owing to the large number of candidates for admission to the Anglo-Chinese College I found it necessary to have another dormitory (we had one already large enough to accommodate 110 students), and instead of writing home about it I decided to raise all the money for it among Chinese. The first man I applied to was the Viceroy. I sent him a subscription book with a preface giving some account of the College and the purpose of the building I wished to erect, and the reply came in a few days in the shape of a check for \$600. Of this sum he himself gave \$100, the Tartar General \$100 and other officials smaller sums. This was encouraging. I gave another book to a Chinese friend, who gave \$200 himself and raised \$500 among his friends. I gave another book to another friend, and he soon got subscriptions. Work was begun on the new building when half the needed money was raised, and at the opening of the spring term in March last it was ready for occupation. It was completed without asking or receiving a dollar from any foreign source whatever. The whole cost was \$2700, and for that we have a fine three-story brick building large enough to accommodate 69 students and having two class rooms and master's and reception rooms. I really feel quite proud of it as an evidence of the interest of the Chinese.

On the first of this month the College closed for a month's vacation. The day was a memorable one, because of a visit from the Literary Chancellor, the Provincial Judge, the Salt Commissioner and one of the Fantais of the Foreign Board. They spent about three hours, visited all the classes, and inspected the school quite thoroughly. When the boys assembled in the chapel the Chancellor

and the Judge addressed them, urging them to a thorough study of both English and Chinese, and speaking highly of what they had just seen. I have since received a letter from the Literary Chancellor, in which he speaks in high terms of the College and of its services to the cause of education in China. It may be interesting to add that these gentlemen were not invited through the Consul; they came on the invitation of Chinese friends of the school."

The courageous buoyancy of hope which impelled Rev. Gilbert Reid to undertake a work of faith and labor of love in behalf of the generally-berated and much-despised mandarindom of China has not deserted him. In the face of the indifference of the Chinese and of the critical cynicisms of fellow-missionaries and foreign merchants he has gone steadily on with calm assurance of success. His first achievement was to win the confidence and approval of the Peking Missionary Association. Close upon this followed the organization of his Committee of Control, which has on it many representatives of the diplomatic corps. This was succeeded by the substantial approval of the foreign communities of Tientsin and Chefoo in the form of liberal contributions from leading citizens and by gifts from influential Chinese, such as Viceroy Wang Wen-shao, Superintendent of Northern Trade, the Chefoo Customs' Taotai and others. These formed a good introduction for Mr. Reid when he came to Shanghai and made it possible for him to secure immediate help. A public meeting was called, presided over by the British Consul-General, Sir N. J. Hannen, and addressed by several gentlemen representative of different portions of the community. A strong committee was elected to take charge of raising subscriptions, and up to the date of the present writing the responses have been generous. The active aid of the manager of the China Merchants' Company was secured, and the Shanghai Taotai also lent his help. Mr. Reid made a trip to Wuchang, and was rewarded by generous subscriptions from Viceroy Chang Chih-tung and Governor T'an, as well as from Provincial Treasurer Wang Chi-chuen and others. Returning he called at Nanking, and Viceroy Liu Kun-yih has responded with a subscription of a thousand Taels. All these facts show that Mr. Reid is skillful in representing the claims of his work, and that it has gained the confidence of a very large circle of influential foreigners and Chinese. This has given Mr. Reid a satisfactory testimonial of local support, and ought to be of great help to him as he goes to Europe and America to raise funds. Already about Taels 20,000 have been subscribed, and only Tls. 100,000 are

needed to commence the work. Mr. Reid's many friends will wish him success in his home work, and will be glad to see him return well-laden to China.

The success which has attended the publication of the *Chinese Progress* magazine has encouraged many others to attempt similar enterprizes. The capital of conservative Hunan is **Two New Journals.** having its first newspaper. Nanking is to have a mining journal, and in Soochow and Hangchow papers and magazines are contemplated. Among these new ventures are two magazines, to which educators would do well to pay attention. The *Journal of Agriculture* has been issued for two months, and has printed five numbers. It is intended to issue two numbers each month. It is edited and published in Shanghai under the charge of the Agricultural Society (Nung Hsioh Hwei 農學會), and is called in Chinese *Nung Hsioh Pao 農學報*. This Society has among its members many well-known Chinese scholars and officials, and has for its object the dissemination of such knowledge of Chemistry, Botany and other sciences as will promote the interests of agriculture and silk-raising in China. It is printed by the lithographic process, and is illustrated with many very good cuts. It would well repay any of our schools to have it in the reading-room. Another magazine, which it is proposed to issue in Nanking, is a School Magazine (小學報). This is wholly the work of a Chinkiang literary man, who is in the employ of one of the wealthy families of Nanking. In his prospectus he takes strong issue with the present memoriter system of teaching the Chinese language. He calls attention to the fact that only one or two in a thousand of the population can read and write intelligently, and says that if a child only attends school three or four years the time is practically wasted, for he cannot at the end of that time either explain simple passages or write easy sentences. It is strongly urged that the western method of teaching be adopted, and that the child learn the language character by character. The meaning of each character must be learned at the time it is studied, and it must at once be used in simple phrases. The pupil must also be taught to write sentences which contain simple statements without any attempt to put them in a literary dress. He also urges that pupils in their early years be not tied down to the monstrous work of simply reciting books, but that they be taught arithmetic, geography, drawing, etc. In fact the syllabus of work which is proposed would resemble closely that of any good Western school. The magazine proposes to issue papers which could be read to pupils and also to agitate reform in school methods. This is a most interesting attempt, and deserves cordial support. If any-

thing can be done to relieve the ordinary student of the drudgery of monotonous recitation one of the greatest problems of a popular education for China would be solved. Only the prospectus of this magazine has yet been issued, but we trust that the progressive editor will receive such support as will make his venture an assured success.

Among the books which have been pirated and printed by the lithographic process are the following: Mateer's Arithmetic, Mateer's Algebra, Fryer's Organic Chemistry, Fryer's Inorganic Chemistry, Fryer's Qualitative Analysis, Fryer's Quantitative Analysis, Martin's Physics. These works are scattered broadcast, and are having a wide sale.

In the old conservative capital of Hunan, Chang-sha, a school has been opened by the governor for the teaching of Western *School in Hunan.* science. Three well-equipped Chinese teachers have been engaged, and a large outfit of maps, books, chemical and physical apparatus, mathematical instruments, microscopes and telescopes provided. This shows the strength of the new influences at work in China. Hunan will soon be as easy of access to foreigners as any other province of the empire.

## Correspondence.

### A REPUDIATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your July issue you have an editorial advertising upon an article of mine which has never appeared in your columns at all. Your readers therefore have no means of knowing how far you are correct. They are asked to accept a censure on your own bare *ipse dixit.* This is not fair to your readers, nor to myself. Having published your stricture you must allow me to reply.

You admit that "Some of the Lessons which Dr. Davis finds are indeed parallel to those which Dr. Ashmore discovers, but the temper of the two articles is radically unlike, and their view of the fact is quite different also." So

then, after all, Dr. Ashmore's statements are largely supported by Dr. Davis' own estimate of the "Lessons." That is the main point. The real objection to my article is, not that I mistake facts, but that I am "unsympathetic." I disclaim that. But whether it is as your editorial says, and as I deny, can be safely left to the judgment of those who read the article. That the point of "view" of an inside man and an outside man may be different is a truism that need not be dwelt upon. Both may be correct. It is not good logic to refuse to hear both at all events.

Your editorial says, "There is throughout [Dr. Ashmore's article] an air as of one who feels even though he does not say—'I told you so,' and 'it serves them right'—they ought to have known better." It

is true that I did "not say" so; nor did I imply that. That construction is foisted in. Since the editorial admits that I did not say so why does it take its own words and put them in my mouth to pass them off on its readers as being mine. I repudiate the addition, and beg to return it to the office to its originator. It is best always to allow people to speak for themselves.

Being thus reflected upon I will be excused for adding that the article in the *Advance*, referred to in your editorial, was put into my hands for perusal by Dr. Davis himself, and was read as a strong indorsement of what I had written; and further that having read my article Dr. Davis penned a communication to the *Baptist Missionary Review* commenting favorably on the article on which your editorial reflects. He was kind enough to say that the article of Dr. Ashmore was "astonishingly correct" in the main. He made one amendment bearing on the early days of the school. He most courteously sent it to me for perusal, with the request that I would forward it for publication. This I did most cordially. It has gone to Boston. In time I hope it will appear in our magazine. You shall have a copy, and your readers can know what Dr. Davis thinks for himself about my article.

WILLIAM ASHMORE.

BATTLE ALL ALONG THE LINE.

*Sheet Tracts wanted.*

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We are fairly well equipped with big guns from Drs. Allen, Faber, DuBose, John and others. Good classical books are a great power, indeed; but we need gatling guns and grape-shot to hit everybody. We need to scatter broadcast and freely millions of sheet tracts—brief, pithy, pungent, in simple Mandarin. Every mis-

sionary and native helper should be in the habit, even when going out on business or pleasure, of giving away a few sheet tracts, such for instance as that very admirable one in verse by Mr. Judd, "Good Words," 勸世良言. Mandarin versions of Faber's short leaflets would be very useful.

Why give away? Because sales are necessarily very limited and take much time. The giving away of books hinders the essential and blessed work of selling Gospel portions by the Bible Society colporteurs. But the giving away of sheet tracts rather increases the sales of Gospels.

Let each tract deal plainly in Scripture language with some one popular folly, sin, or duty. But, since the Gospel is the remedy for all, why attack specific evils? In order to awaken a sense of need, and to create a consciousness of sin against God,—the fatal defect in the moral make-up of the Chinese. Sin in the concrete must be condemned in order to show fallen man his misery and his supreme need of the Savior. Each tract might close with a word on repentance and faith.

Be the resulting conversions many or few such a tract propaganda would be of immense value as a witness to the perfect moral standard of pure Christianity.

Dare I suggest a few themes?

*Wife-beating.*—A common habit, indulged with no sense whatever of its wickedness.

*Infanticide.*—Still common in many places—pre-natal especially.

*Child-slavery.*—It is considered "good form" even to beat a child to death. The owner says: "I bought her, and I can buy another!" No neighbor dares interfere.

*Concubinage.*—This custom is a source of untold domestic misery. To it may be traced many of the suicides of women. China cannot

rise above the level of Turkey till rulers and people feel that polygamy is sin.

*Gambling and Lotteries.*—Gaming is considered wrong only when one is unlucky and loses! The gamblers pay a fee and are protected by the yamens.

*Lying.*—The national vice, all-pervading, myriad-formed.

*Tobacco.*—It is high time that this filthy habit were abandoned by Christians, whose bodies are temples of the Holy Spirit. Some of the native preachers cannot go a *li* from home without carrying a foul water-pipe. Such men are of no use in preaching to opium slaves. Some such have been hurried to untimely graves by a disease which might be called *Tobaccoitis*. Can any medical man give any earthly reason why smoking should be tolerated among the employees of a mission hospital?

*Sanitary Laws.*—Why should not the common people have tracts treating of sanitation, drainage, pure air, the uses of soap and water, how to bathe without a bath-tub, hurtful food, too early marriages, dosing by native quacks, temperance,—in the vein of Faber's *Longevity Receipt*, 益壽奇方.

*Alcoholism.*—This prevalent sin is against nature, and therefore against God. The people know the harm and waste of the habit, and can easily be taught its sinfulness.

*Foot-binding.*—The tract 勸釋纏足說 and others have been very useful in producing a conscience among the people and in showing that Christ's teaching is practical and saves the body as well as the soul. Let everybody scatter many of these messages.

*Romanism.*—This system is not true Christianity. It is Satan's counterfeit. It is a more subtle and powerful enemy of the truth than Buddhism or Confucianism. Our Christians should be taught

to abhor the despotic power, the reliance on the secular arm, the "lying wonders," the "deceit of unrighteousness," the persecuting spirit, the perverted doctrines and the Bible-burning of the Man of Sin, and at the same time to have tender compassion for Romanists and beseech them to come quickly out of Babylon because she is surely to be destroyed, for God has said it. Any compromise with Popery, or borrowing of its terms and forms, or copying of its glitter and pomp, only lowers us in the eyes of intelligent Chinese, who certainly hate Romanism more intensely than they do Protestantism. We shall make a fatal mistake if we do not show the native Christians and the masses the clear line between false religion and true which God has drawn in His infallible Word and in the history of twelve stormy centuries. Dr. Nevius' book is capital, but expensive. Cheap tracts are needed.

*Christian Burial Rites.*—Regarding true filial piety, respect for ancestors and treatment of the dead in general, the people everywhere need much instruction.

*Opium Culture.*—Let our printed protest against this evil be hot and ceaseless. In some regions an increasing area that should grow food is given up to the poppy. Famine invited. Witness India.

*The Lord's Day.*—Pecuniary, physical and moral advantages of observing God's day of rest.

*The Unchanging Christ.*—The present and available power of the Name of Jesus to cast out demons and to heal diseases.

*The Coming King.*—Many missionaries, perhaps an increasing number, believe in the speedy return of Christ, visible and personal, to reign with His saints in righteousness over the rejuvenated world. This blessed hope of Christ's glorious appearing is a mighty motive to arouse to repentance and urge to holiness. It should be published

everywhere in the simplest language among all classes.

*China's Greatest Need.*—Tell it out clearly and earnestly to all that this country's present crying need is not fleets and armies, not improved methods, not Western education, not moral reform, but *spiritual life* through faith in the Son of God.

Would that many missionaries and native Christians might write such tracts this summer. But let not pedantic teachers or worldly-wise native preachers put the light under an *elegant Wén-li*

bushell! Undoubtedly, for the vast majority of the common people who read at all, the Mandarin dialect is best. Let the tracts be short and cheap, designed to post up and to give away. Having written a tract advertise it, or send copies to other missions. "My people are destroyed for lack of knowledge." Let us all turn on the light and keep it turned on in the darkest places, in shops, boats, schools,—everywhere. Easy *Wén-li* for scholars. Mandarin for the multitudes.

GEO. L. MASON.

## Our Book Table.

*Commentary on the Gospel of St. John,*  
by Rev. J. C. Hoare, M.A., Trinity  
College, Ningpo.

This is a work of some two hundred pages, including a brief introduction and an analysis of John's Gospel. The text is that commonly known as the Delegates' Version. The commentary is in Easy *Wén-li*, well adapted to the use of those having a fair acquaintance with the Chinese character. While the notes are brief and concise they give a good exposition of the meaning of the sacred writer. Some of the controversies which have raged about the Fourth Gospel are mentioned, especially those regarding the person and nature of Jesus, and the views of Trinitarians and Arians are set forth. The work having been prepared in connection with the author's course of instruction of a class of theological students, seems to be specially fitted for use in colleges and theological schools. We welcome it as another help for Chinese Christians to the understanding of the profound truths of the Bible, and wish that more works of a similar character may be speedily produced.

G.

*Another Comforter. A Study of the Mission of the Holy Ghost.* By the Rev. A. D. McClure, Pastor of St. Andrew's Presbyterian Church, Washington, N. C. Fleming H. Revell Company, New York, Chicago, Toronto, 1897, pp. 127.

This is a collection of twenty-one brief chapters, constituting a sort of Primer of Biblical teaching on the subject treated. The only points of difference between this and other similar works, seems to be in the explanation of the influence of the Holy Spirit upon unregenerate persons, such as Saul and the opinion expressed on page 97 that the gifts of the Spirit mentioned in the xii. of 1st Corinthians, 'cannot be confined to the days of the apostles, which some think also bound the days of miracles.' This teaching, the author remarks, 'is found in the books of Romans, Ephesians, Colossians and First Peter, not counting here the allusions to these gifts in other books, and has such weight as to compel the conclusion that these gifts, ministered in the age of the apostles, are not limited to that age.' Upon those who maintain the contrary ought to fall the burden of proof. This book will be

specially helpful to those who have read very little upon the topics treated.

*How to obtain Fulness of Power in Christian Life and Service.* By R. A. Torrey. Revell, 1897, pp. 106.

This little volume is both didactic and hortatory. It is composed of five chapters upon the Power of the Word of God, the Blood of Christ, the Holy Spirit, of Prayer and of a Surrendered Life. Its author is the well known pastor of the Chicago Avenue Church, founded by Mr. Moody, and is the author of several other booklets of a like type, all of which have proved most useful, as this must likewise be. It is Biblical and practical in an eminent degree.

*A Castaway and other Addresses.* By F. B. Meyer. Revell, 1897, pp. 127.

This small volume consists of ten addresses delivered in the United States during the past winter in the great meetings held in New York, Boston and Philadelphia. The themes are those which are so familiar to the numerous readers of the author's works, themes which, under his facile treatment, have an ever fresh interest. One is entitled 'Christ the Complement of our Need,' another 'Deliverance from the Power of Sin.' The three last are on 'the Anointing with the Holy Spirit,' 'the Infilling of the Holy Spirit' and 'Heart-rest.' All the writings of Mr. Meyer are characterized by a spiritual insight, combined with excellent qualities of exegetical scholarship and tempered by a wide and a varied experience. This generation owes a heavy debt of gratitude to Mr. Charles Studd and the other China Inland missionaries through whom Mr. Meyer was half a generation ago brought into the 'fulness of blessing.'

*Foretokens of Immortality.* Studies 'for the Hour when the Immortal Hope burns low in the Heart.' Newell Dwight Hillis, author of "A Man's Value to Society." Revell, 1897, pp. 75.

The contents of this handsome volume are divided into three chapters: 'Foregleams of Immortality,' 'Immortality and Life's withheld Completions' and 'Christ and Immortality.' The old arguments are restated in glowing periods, which in 'the intolerable splendors of their diction' remind one of some passages in the lectures of Joseph Cook. It is a good book for an Easter present, or for a present on any day in the year, and is full of suggestiveness.

A. H. S.

#### ANNUAL REPORTS.

Fourteenth Annual Report of North-China Tract Society.

This interesting Report shows the good work done by the Society in North-China. The sales from the six depositories amounted to 251,158 copies of Tracts, 12,465 S. S. Lessons and 8090 magazines, and there were large demands for publications that could not be met.

We notice on the list of Tracts the name of one book which was ordered of the Mission Press by a missionary in Moukden, and this though the Society has a depository in Newchwang, and the book had never been heard of at the Press. One point is brought out in the Report that is worthy of more than passing notice, and that is, that while the receipts for sales and subscriptions were \$1074.00 the amount paid for printing was \$4326.99, and the amount paid for freight, duty and other expenses of distribution was \$331.20. The reason for this is manifest when we learn from the Report that they pay freight and duty on Tracts sent to depositories, besides making discounts to members (of whom only a little over half paid

their annual dues) and donating some books to depositories. No wonder the Society has been hampered by lack of means. Would not a less liberal policy be more just and better in the end?

We notice that the Society has advanced its prices 50 per cent; it would have been better, we believe, to have cut off free lists and special discounts and to have had depositories share expenses of transportation, &c. S.

From the twenty-fifth Annual Report of the Po-na-sang Hospital, Foochow, under the care of Dr. Whitney, we see that much good work has been done in spite of various difficulties. From the tables presented an idea can be had of the extent of the work; the influence for good of such a work is, however, impossible to estimate. The total attendance at dispensary in the 12 months up to March 31st is 13,805. We notice that the total number of patients from 1870-1896 is 227,982, the surgery cases for that period being 13,942. Regret is expressed by the writer of the report that the training of Chinese medical students has not been more fully pushed.

The fifth annual report of the General Hospital of the Methodist Episcopal Church at Chungking

shows a total of 592 in-patients during the year. Total visits paid are 17,627, total number of operations 253. In connection with the work of itinerating we note the idea of fitting out a floating dispensary, with which the workers can travel up and down the Yang-tse and the Kia-ling as far as Sui-ling. Under the evangelistic remarks we are glad to see that a healthy work is opening up in a small country place about 380 *li* from Chungking, where there are two baptized members and one probationer, all the result of the medical work.

We have had no earlier opportunity of referring to the report of the hospital and dispensary at Teng-chow-fu, under the care of Dr. W. F. Seymour, of the American Presbyterian Mission. The work shows a very satisfactory increase over the two previous years. The dispensary attendance became so large during the summer that it was decided to begin charging for medicines, as it seemed that the appropriation for that purpose would be insufficient. For 1896 there were 40 hospital patients and 10,199 dispensary patients. In order to make the work more successful, especially along spiritual lines, a good hospital and larger waiting rooms are required.

## Editorial Comment.

To make more definite the interest in this nonagesimal number we have photo-lithographed as a frontispiece the portrait of Dr. Morrison which appeared in the R. T. S. "Short Biographies for the People." The following details of Dr. Morrison's life and work (culled from the same work) may be of interest to RECORD-ER readers.

\* \* \*

ROBERT MORRISON was born in Morpeth, county of Northumber-

land, England, on January 5th, 1782. He seems to have been converted in 1798, as then he broke off from former companionships and gave himself to reading, meditation and prayer. He seems to have had deeply implanted in his heart that important missionary requisite: a concern for souls which springs from the profound conviction that by nature they are lost, and that their salvation is possible only through faith in Jesus Christ.

IN 1801 he began to study Latin with a more or less definite view to the ministry. The following year he entered Hoxton Academy, the Congregational Theological Institution. Two years later the directors of the London Missionary Society despatched him to Gosport to attend their missionary academy under Dr. Bogue. Towards the end of 1804 he was appointed to China, and in August of the following year spent a little time in London in order to acquire some knowledge of medicine and astronomy and get such acquaintance with the Chinese language as was possible. From a native of China he learnt a number of characters and the elements of the language, then set to work to transcribe a manuscript translation in Chinese of the New Testament which he found in the British Museum, and also a manuscript Latin and Chinese Dictionary lent him by the Royal Society.

\* \* \*

ON the 8th of January, 1807, Mr. Morrison was ordained at the Scotch Church, Swallow Street, London, and on the 31st of the same month he embarked for China *via* America—the restrictions then placed on mission work by the East India Company rendering difficult a more direct route. Canton was reached on the 7th September. For various reasons work required to be carried on in an unobtrusive way, and hoping to bring the natives more easily in sympathy with him Mr. Morrison adopted native dress and ate native food. Finding, however, these measures were not then helpful to the desired end he resumed his former dress and ways.

\* \* \*

IN these early days with hardly a friend, no home letters and many restrictions Mr. Morrison studied with unparalleled assiduity—beginning work early in the morning and working all through the

day to bed-time; thus early wearing out his vitality. His first translation into Chinese was the Shorter Catechism, adapted to the condition of the Chinese. Before the end of 1808 he had prepared for the press a grammar of the Chinese language and had made considerable progress with a dictionary. He had also entered on the translation of the New Testament. In his later New Testament translation work Mr. Morrison had the assistance of Rev. W. Milne—both of these like-minded and hard-working friends getting the degree of D.D. from Scotch universities.

\* \* \*

Of his other labors, his official duties, his domestic life, etc., we have no room to speak. It is notable, however, in connection with his educational efforts, that whilst thinking as highly as ever of the revelation of God's grace in the Gospel as the only instrument for turning men to God, Dr. Morrison learned to appreciate the true place of subordinate instrumentalities, he "had a more comprehensive view of the need of all to conspire together in bringing about the glorious consummation." On 31st July, 1834, he passed away, tired in, but not of, his work. From his many labors we are reaping the benefit, and as we think of his intense desire to deal with souls and the necessity to do literary work, we can only re-echo what has been said of him, that "it was in his heart to build the temple, but like King David he was allowed only to collect the materials and leave to others the honour of the building."

\* \* \*

How have they built? What is there to show for ninety years of missionary work? What impression has been made on the mass of Chinese conservatism and superstition? Such questions are not only natural but right. Our Master has said, "I have chosen you, and ordained

you, that you should go and bring forth fruit, and that your fruit should remain." Hence if missionaries are indeed called to the work of evangelizing the Chinese, and converting them to Christianity, there must be something to show for the expenditure of time and money, of talent and energy, and of health and life. If in any measure the results achieved are not equal to the resources and powers expended, just in that measure we must admit that we have failed.

• \* \* \*

MOST of us are ready to admit our own failures, and the best can only say, "We are unprofitable servants: we have done that which was our duty to do." If the resources at our disposal have been adequate to the performing of a greater work than has been accomplished, then we are to blame for the failure to do more. If the Church in the home lands has withheld anything she might have given to aid in the prosecution of the enterprise, then is the Church to blame; but neither the incompetency of the missionaries nor the apathy of the Church can ever be urged as a reason for desisting from missionary activity, albeit they are sufficient to explain apparent failures of any missions.

• \* \* \*

WHILE we are ready to admit that missionaries are human and very fallible, while we mourn the apathy of the Church, we do not admit that all has been in vain. On the contrary, missions in China have been successful, "even our enemies themselves being judges." Do they not say? "It is useless to try to convert a Chinaman." But Chinamen have been converted, not by units only, but by tens and by thousands, and to-day there are myriads who witness by their walk and conversation that they are truly children of God. It will not do to stigmatize them as rice Christians, for too many of them have

had to suffer loss of worldly comforts and possessions, too many have had to endure suffering and even death for the Gospel's sake to allow such a slander to prevail. Multitudes followed Christ for the loaves and fishes, and in the time of His trial they all forsook Him and fled. None of us can tell what we would or would not do till the testing time comes; but it is to the credit of the Chinese Christians that the great majority develop and brighten under persecution.

• \* \* \*

JUDGED by the standard of our Master the salvation of a single soul is worth all the effort that has been bestowed upon mission work in China; judged by the standard of our enemies the conversion of a single soul is a task too great for all our resources and energy; and when we consider what it means to save a soul from death, we ought to be profoundly thankful for every single Chinaman who is brought from darkness into light. It is not possible to prepare any table of statistics which shall show the full results of mission work, much less is it possible to show the direct connection between cause and effect and lay down these results as the outcome of that effort; neither can we measure the results with our efforts, since they are only finite, while the results are infinite. Until we can measure thought and weigh ideas it will be impossible to present a tabulated statement of the results of mission work in China.

• \* \* \*

IT is no small thing that in these ninety years over 3000 men and women have been led to devote their lives to the work of giving the Gospel to China; coming at first by ones and twos, they now come by tens and hundreds, and more missionaries arrive in China every year than came during the forty years following Dr. Morrison's

arrival. Nearly as many missionaries came to China between 1877 and 1890 as had come to China in the seventy years previous, while more missionaries have come to China since 1890 than were in China at that time, and we may safely say that more missionaries have come to China since 1887 than in the eighty years previous to that date.

\* \* \*

INASMUCH as we are under marching orders, we may properly count as part of the results of missions, the faithful work of these soldiers of the Cross, who have gone into all the provinces of the empire preaching the Gospel in hundreds and thousands of cities and towns, villages and hamlets, to myriads and millions of the people. No man knows how far and widely the seed has been sown, nor how much of it has fallen upon good ground, and not till the last day will it appear how many thousands there are who have received the Gospel and carried it to their distant homes, witnessing, by life and tongue, to the power of the Holy Spirit who worketh when and where He wills.

Consider too the great work that has been done in giving this people the Word of God in their own language; and the multitudes of volumes of good Christian literature that have been published and scattered among the people. Here again who shall tell how far the influence of Christian literature has extended? Much more of the present unrest of China is due to these silent influences than to those outside forces which make more noise, and so get more credit than is justly their due.

Consider also the influence of medical missions and the assistance they have given in the work of breaking down and removing prejudices; and then compare the present friendly attitude of the people towards missionaries, with

their former indifference and hatred, and we may well say, "What hath God wrought?"

\* \* \*

How about the native Church? The number of communicants increased from 13,035 in 1877 to 37,287 in 1890, the number of churches from 312, of which 18 were self-supporting, to 522, of which 94 were self-supporting, while the contributions rose from 72 cents per member in 1877 to over 99 cents per member in 1890. At present there are as many communicants in the one province of Fukien as there were in all China in 1877, while the whole number of Protestant Christians in the empire is something like 80,000, with the prospect that the number will be 100,000 before 1900.

\* \* \*

WHY not 200,000 before the Centennial of Protestant Missions in China? The thing is possible. Look at the many obstacles with which our missionary fathers, and mothers too, had to contend! See how deeply they have hewn their way into the mighty solid mass of heathenism! There are those who would speak slightly of the spiritual endowments of the old missionaries. Who, but men full of faith and the Holy Ghost, could have struck such blows as they have dealt? May it not be that their critics are blind and weak in faith, and so they cannot see that these men of God have hewn out a pathway, sanctified by holy life and holy daring, through which the mighty hosts of God's army are marching on to certain victory? It can be done. God is with us, and the only thing that can prevent is our own self-confidence and lack of faith in the Spirit's power. Seeing then that we are "compassed about by so great a cloud of witnesses," let us press onward full of faith and the Holy Ghost till we

see the mighty walls of this Jericho  
fall to the echo of our pean of victory.

WE have been asked to make a correction in the statistical table published in the August number, page 365, opposite the English Presbyterian Church Mission. The number of Baptised Church Members (Communicants) should read 1329 instead of 1229, and consequently the total of this column should read 18,869 instead of 18,769.

A REFERENCE to Dr. Muirhead's jubilee will be found in the "Diary of Events," page 454. We feel sure our readers will heartily join with us in cordial congratulations, and in prayerful wishes that the life of our venerable friend may long be spared. We rejoice in all that has been accomplished through our aged brother's faithful preaching and

his active participation in all good work, and in knowing that the evangelization of China is still the burden of his prayer and the object and incentive of his many labors.

WITH reference to Dr. Ashmore's letter in the "Correspondence" department we need only say we are sorry for any pain caused. We fear the remarks in question have been misunderstood. Dr. Ashmore's pamphlet was sent us for editorial notice, we inferred; and such appeared more naturally in "Editorial Comment" than in Book Table department.

As we go to press arrangements are being completed for a Nonagesimal Conference of four evenings, beginning Sept. 2nd, 8.15 p.m. Addresses will be made by a number of prominent speakers.

## Missionary News.

### OPENING OF A NEW FIELD IN AN-HWUI.

The Northern portion of An-hwui has been receiving a good deal of attention during the past few years. Although some portions of this comparatively unopened region have been more or less constantly itinerated over, by both foreign missionaries and native workers, it has been very difficult to open up cities as centers. Since the close of the war, however, things have changed for the better, and the way seems opening up in all directions for a successful work. After nearly three years in the district in and around Lü-cheo-fu a house has been rented and work started on the busiest street in the heart of this large and needy city. The city is distant about 300 *li*, due north from Wuhu, and about 60 *li* from the northern shore of the Chao lake. The prefectoral district is the second largest,

both in territory and population in the province. The people are proud and conservative to a degree, for the city has a literary reputation. The illustrious Li family and Li Hung-chang in particular has shed a luster over the city and created a spirit that is participated in by the humblest native.

In this same city some years ago a Bible Society agent, named Burnett, was beaten and severely injured. He died a few months later on his way to England. His death was largely due to the ill-treatment he received in Lü-cheo-fu. God has wonderfully interposed on our behalf and "opened a door great and effectual." At a critical moment, when official opposition seemed about to ruin our prospects, the chief magistrate was removed. The new magistrate proved a "strait man," and carried out treaty stipulations honestly. He treated us and our work with the utmost respect and considera-